

The Eucharistic Offering



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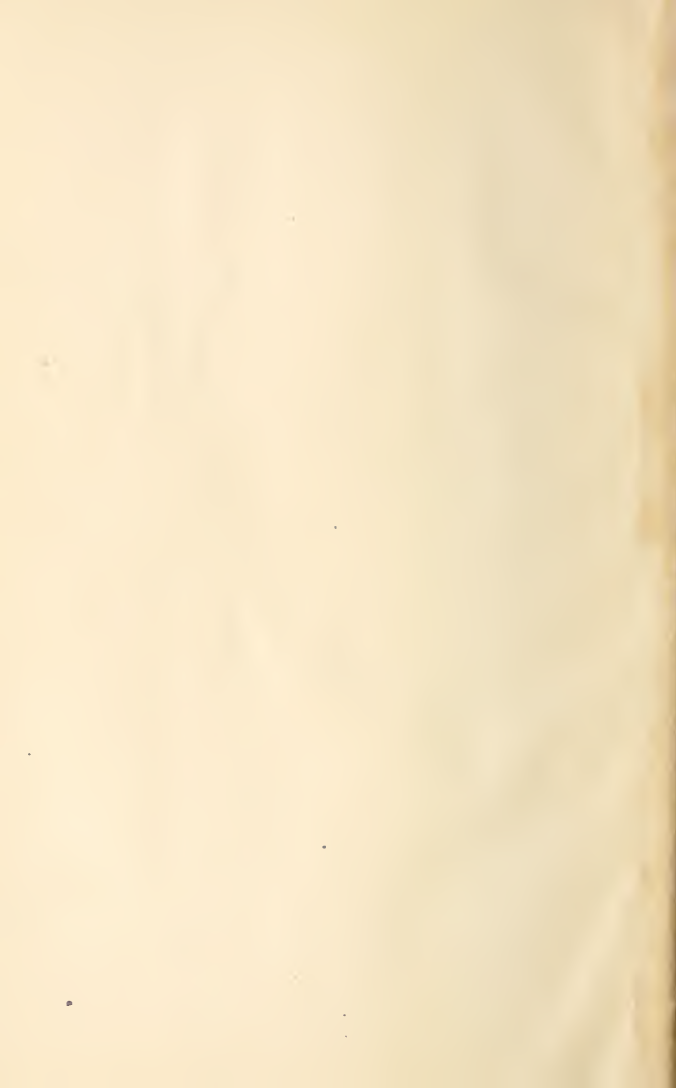
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THE EUCHARISTIC OFFERING : SPIRITUAL INSTRUCTIONS UPON THE OFFICE OF HOLY COMMUNION, TOGETHER WITH HELPS FOR THE CARRYING OUT OF THE SAME.

INCLUDING

A KALENDAR FOR THE COMMEMORATION OF PERSONS AND
EVENTS. A METHOD OF EUCHARISTIC PREPARA-
TION, INTERCESSION AND THANKSGIVING. THE
OFFICE ANALYZED, ANNOTATED, AND ACCOMPANIED
WITH DEVOTIONS ADAPTED TO ITS SEVERAL PARTS.
AN ARRANGEMENT OF COLLECTS, EPISTLES, AND
GOSPELS WHEREBY THE EUCHARISTIC THOUGHT
PROPER FOR THE DAY IS MADE PLAIN.

BY

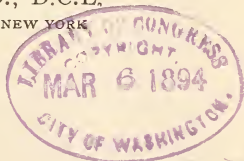
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PROFESSOR OF DOGMATIC THEOLOGY, GEN. THEO. SEM., NEW YORK.

WITH INTRODUCTION BY

MORGAN DIX, S.T.D., D.C.L.,

RECTOR OF TRINITY CHURCH, NEW YORK



New York

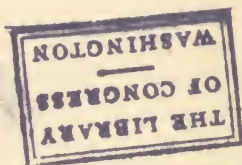
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INTRODUCTION.

IT is of the great mercy and love of our LORD, that men have been led to think more of late than they did about the place of the Eucharist in the system of revealed religion. The time is not long past when devout persons saw in Holy Communion only a precious spiritual feast offered to faith. Now, thanks to a blessing on assiduous teaching, the eyes of the blind are opened, and the ears of the deaf unstopped. It is recognized that the rite of Sacrifice did not come to an end with the Sacrifice of the Death of Christ, but that the spirit of Sacrifice, which is the life of the Gospel, has its perpetual manifestation to the bodily eye. The Eucharist is the centre of organic and sacramental Christianity; it is, first of all, a Memorial before GOD, the showing forth of the Death of Christ until He shall come again to judge both the quick and the dead. Jesus lives; and He lives to make intercession for us; the Oblation is offered continually above, while

here on earth it is represented, accompanied, and realized to His people. And so Eucharists have increased in number greatly, as the truth concerning them has spread ; to celebrate on the LORD'S Day is becoming a rule in our parishes ; while the daily sacrifice is already established in not a few churches and chapels.

Professor Walpole, in the Manual now introduced to our household of faith, has done us a timely service in giving us material for reflection and aids to it ; he casts an old lesson into a new form. He takes up the Eucharist as a subject of devout meditation ; the Eucharist in its full significance, as disclosed in Holy Scripture, the earliest liturgies, and the treatises and commentaries of ancient authors. He assumes, at the outset, the permanence of the rite of Sacrifice in the Church. He does more : he identifies, if one may so express it, the sacrifices of the old covenant and the new, and shows the correspondence between them ; the latter following the lines of the former ; the ritual of the Tabernacle and Temple living on in the solemn worship of Catholic Christendom.

“ The LORD'S Supper is a Eucharist which we

offer through communion with the Lord.”¹ “The first Celebration was a thanksgiving for the redemption of the world.”² “It was directly connected with the Passover, out of which it sprang ; a world-Eucharist was substituted for a national thanksgiving.”³ “It is our sacrifice of praise, wherein we make to God the threefold sacrifice of body, mind, and spirit.”⁴ It is an instructive and affecting parallel, calculated to deepen the awe and fear which invest those holy mysteries, and to make men careful how they approach.

There is not an act of a Christian’s conscious life but falls somewhere within the circle of conditions to a worthy reception of the heavenly gift ; no relation of the soul to its Saviour, no part in the plan of our redemption, which is not brought to view as we assist at the Sacrifice and take and eat thereof. To use this Manual with intelligence must be to become more familiar with the first principles of the Gospel ; more will be seen than was suspected ; views will be enlarged, and the conviction strengthened that One and the same GOD has been dealing with His people in one and the same way, from the

¹ Page 1.² Page 2.³ Page 5.⁴ Page 8.

time when Melchizedek, the priest of the Most High God, brought forth bread and wine, down to the night of the departure out of Egypt, and thence through the days when they offered continually those sacrifices which prefigured the One made by Christ, to this present hour when His priests are still standing, and lifting up holy hands, and executing their office in His Name.

Privileges involve duties. No sin is more deleterious in its effects than that of abusing the spiritual gifts of GOD. And so the growing frequency of Eucharists and of the opportunities of receiving the Communion suggests a distinct danger—that of not discerning as we should the scope of the Sacramental action, and the “Body of the LORD.” It is a time to be thoughtful. It may be, that in former years, when men and women communed rarely, they did so with more careful preparation and in better mood than most of us do to-day. Perhaps there is greater need than there has been for some years, of care, reflection, and intellectual exercise on the solemn themes of religion ; at all events, they form a necessary part of the “preparation for the Altar,” and for lack of such dressing of the soul “many are

weak and sickly among us, and many sleep." Two things equally undermine the Christian character—a dry formalism and an unreasoning emotionalism. He whose religion is reduced to the observance of forms and ceremonies through which no spiritual force flows in upon his soul is but feeding on ashes; while he whose spiritual life consists in pious enthusiasm unsustained by dogmatic faith may find himself adrift on seas of speculation, when the effect of the stimulus has passed off. The only remedy for dangers of this kind lies in knowledge of the principles of theology, so far at least as to enable each one to give an intelligible account of the faith that is in him, and to know on what basis it rests. Careful study of works like this which follows will leave their impress on mind and heart alike, and shield the readers from the risk incurred in following teachers who know neither what they say nor whereof they affirm.

I deem it a great and undeserved honor to have been invited to write this prefatory note, though there was no need of it, for the book explains itself, and its contents amply justify its publication. The blessing of peace must be on those who study the

mysteries of grace ; he walks firmly and without fear who knows the path ; and only he can know it who has given due attention to its course and end. Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, can the soul find rest ; for these are indeed to us as messages from another world, and these abide forever ; and by these shall all spirits of the faithful be enlightened and refreshed long after the prophecies of the mighty have failed, and the tongue of speculative opinion is silent, and the knowledge of the world-schools has vanished away.

MORGAN DIX.

TRINITY RECTORY,
NEW YORK, *Advent*, 1893.

PREFACE.

THIS little book is an endeavour to draw out, for those who find but little time for quiet thought and study, some of the deeper meanings which underlie the simple and touching language of our Communion Office ; and more especially to set forth in a popular form that prevailing characteristic of Sacrifice which marks it from the beginning to the close. There is probably no habit more ancient than that of sacrifice, no rite that has a better claim to be considered an integral part of the religion of nature, no institution that can boast the prescription of so many centuries in its favour.¹ We ought to expect, then, to find it embodied in that act of worship which sums up and illustrates the Faith that meets and satisfies every religious aspiration of man. And our expectation is realized, for "the Eucharist has claimed a connection universally recognized with the vanished world of sacrificial usages, and like a potent magnet has attracted to itself ideas and associations which might have been regarded

¹ Maclear, "The Evidential Value of the Holy Eucharist," p. 18.

as extinct and obsolete. The names which it has received sufficiently attest this. Thus in A. D. 96 we find it called 'Oblation;' in A. D. 107 it is styled 'Thank-offering;' a still later writer, A. D. 150, calls it a 'Sacrifice;' another, about the same date, calls it a 'Commemoration,' or 'Memorial;' while a later appellation, about A.D. 249, is 'Paschal Feast.'"¹ And yet in spite of this early, and, we may add, universal recognition of the doctrine of the Eucharistic Sacrifice, there are, it is to be feared, many amongst us to whom it is strange and unattractive. One who has excellent opportunities of observing English religious thought, not only recognizes the present need of popular teaching on this subject, but deploras the slow progress it is making. "It does not seem," writes Mr. Gore, "as if the apprehension of that great and vital doctrine was making way with the mass of devouter people in the same proportions as the doctrine of Communion, or even of the worship of Christ in the Eucharist."² And we doubt whether, in spite of the priceless heritage of our Liturgy secured to us by Bishop Seabury, the same might not be said with equal truth here. We wonder, indeed, whether in this respect we are as far advanced as our forefathers of a hun-

¹ Maclear, "The Evidential Value of the Holy Eucharist," pp. 19, 48. 49.

² "The Eucharistic Sacrifice," a sermon by Charles Gore, M.A.

dred and fifty years ago. It is surely significant of the appreciation which this truth then met with amongst the devout, that the "Hymns on the LORD'S Supper," by John and Charles Wesley, most of which are saturated with the spirit of Sacrifice, and no less than forty-two devoted to the expression of this aspect of the Eucharist, should have gone through nine editions in John Wesley's lifetime. Whatever may be the causes for its slow progress or even decline from that time to this, it would seem to be the duty of all those who have, in any degree, realized its stimulating power, to do what they can to commend it to others. Much, indeed, has already been done by theological and devotional treatises dealing directly with the subject and by manuals. Still there seemed to be room for yet another attempt to show how naturally our own service expresses the ancient and present—if we look at the whole field of the Catholic Church—widely prevailing thought of Sacrificial Worship. The author will feel amply rewarded for his labour if he has been permitted to give the smallest help toward the restoration of a truth, which, to use the words of the late Presbyterian divine, Dr. Milligan, "ought to go some way at least towards conciliating widely divergent views with regard to the true purport of the Holy Sacrament of Communion," and where accepted would make the Eucharist "the

central rite of that worship of the Church on earth, which," he rightly says, "ought to be moulded on her worship in heaven."¹

Before speaking of the plan, a word of explanation is necessary respecting the method selected in dividing the Office. As the book is intended for devotional purposes, it seemed best to adopt that which is at once most simple and natural to those using it. To the ordinary communicant, there are but two divisions—the first after the Prayer for the Church Militant, the second after the Sanctus. The interruption following the one, caused by the customary withdrawal of some of the congregation, and the solemn hush which succeeds the uplifting strains of the other, so strike the senses and the imagination, that to substitute others, suggested by a comparison of our Office with the Gallican, Roman and Eastern Liturgies, would, it was thought, confuse the mind, always more impressed by usage than theory. It would not, however, have been easy, if this practical objection had not existed, to have made divisions that would have been beyond the reach of criticism, as will be seen by comparing the Tables given in "The Divine Liturgy" by the Dean of Lichfield, and "The Liturgies and Offices of the

¹ Milligan, "The Resurrection of our LORD," pp. 275, 276.

Church " by Mr. Burbidge, both of which are differently arranged. The truth would seem to be that whilst we know that Cranmer was anxious to make our present order in accord with primitive usage, we are still in the dark as to the principles which governed his mind in the sweeping alteration that was made in 1552, "a change so striking that it is not possible," writes Mr. Burbidge, "to compare together the two Prayer Books of 1549 and 1552."¹

But whilst "the changes made cannot be exactly explained," it would seem probable, from the insertions of the Exhortations and the Prayer of Humble Access—both of which are introductory to the parts which follow—at the particular points at which they are respectively made, that those who framed our present Liturgy designed that the Prayer for the Church Militant and the Sanctus should sum up, as it were, the preceding devotions. The writer therefore adopted them as marking the divisions of the Service not only on practical grounds, but as being, so far as he could see, the only indications of the intentions of those who drew up the Office.

The placing of the Creed with the Offertory and Prayer for the Church Militant as part of the First Offering is not without some justification. "One of

¹ "Liturgies and Offices of the Church," pp. 172, 177, 184.

the patterns which in all probability helped to guide our Reformers in restoring the Eucharist to its ancient character is the Ecclesiastical Hierarchy of Dionysius."¹ In that old account of the Service of the Holy Communion, the Creed, which occupies the same position as it does in our Office, has a definite Eucharistic meaning, being there called the Catholic Hymn of Praise or the Hierarchic Thanksgiving. That our Reformers had this aspect of the Creed's use in mind would seem to be suggested by the instruction in the rubric that it should be sung or said.

The plan of the Manual is briefly this :

First, to set forth, with such justification as could be found, the Eucharistic interpretation of the office for the administration of the Holy Communion.

Secondly, to supply such a method of preparation as may help the Communicant to be in hearty sympathy with its spirit of sacrifice.

Thirdly, to assist the Communicant during the service, by suggesting both to the imagination and intellect, especially in places where attention is apt to flag, such thoughts as may give freshness and fulness to words that from their long familiarity sometimes fail to impress.

Fourthly, by such additions as the Kalendar, the

¹ "Liturgies and Offices of the Church," pp. 172, 177, 184.

Intercessions, and the Special Intentions, to give a wider range to the purpose of the Holy Eucharist than is ordinarily apprehended among us.

Fifthly, by marking off the parts of the office from one another, to suggest at once to the eye the main features of the Eucharistic idea which binds them all together.

Lastly, to help those who desire to remain at a Second Celebration to use the Kyrie and Confession without unreality, and to exercise their priestly office of interceding for the world and the Church.

The author desires to express his gratitude to the many, known or unknown, whose thoughts, prayers, and hymns have given the chief value to his work. In some places, he has been able to acknowledge his obligations ; in others, feeling that the constant insertion of names would be a source of distraction to the Communicant, he has felt obliged to omit them. His best thanks are also due to the Reverend Professor Cady, D.D., and others, who have assisted in the correction of proofs, and given many valuable suggestions.

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KALENDAR

"I Believe in the Communion of Saints"

Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to the spirits of just men made perfect.

—HEB. XII., 22, 23.



Ye are all one man in Christ Jesus.—Gal. iii. 28.

The Communion of Saints must be realized socially and personally ; socially by commemoration, personally by meditation.

“Our Kalendar reflects imperfectly the divine history of the Church. The old dispensation finds no representative from among the heroes of faith, lawgiver or prince or prophet, Enoch or Elijah, Moses or David, Samuel or Isaiah. The new dispensation finds no representative from among those who in Christ's name and by Christ's power brought modern life and thought into His service. The kingly type and the prophetic type, the type of the artist and of the poet and of the scholar, have been put aside. And yet we cannot afford to dispense with the widest teaching of consecrated lives.”

“Gifts, labors, thoughts of distinguishable ancestors, go to swell our spiritual patrimony. It may have been by some conspicuous work which was nobly spread over a lifetime ; it may have been by some sweet trait which was just seen in a crisis of trial ; but here and there they have helped us, and if we are to enjoy the fulness of their service we must solemnly recall it. In doing this we arrogate to ourselves no authority of final judgment by grateful celebration. We recognize a blessing, and so far we acknowledge GOD's love in him by whose ministry it was shown to us.” (Adapted from Westcott, “*Historic Faith*,” note ix.)

SUGGESTIONS FOR USING THE KALENDAR.

1. *Place within the small column of the Kalendar the names of the Saints and heroes of the Jewish or Christian Church who are not already mentioned, especially noting the illustrious of our own branch of Christ's Church, and in the larger space those departed or living who are connected with you by personal ties of natural or spiritual kinship.*

2. *Place also on the right side such great events as have manifested God's special providential care over our own Church, and those Diocesan, Parochial, or Missionary events for which you have felt thankful.*

3. *Do not forget the many to whom you are indebted—rulers who have directed or strengthened national life, scholars by whose books you have been helped, artists whose pictures have given you inspiration, musicians whose harmony has cheered you, and those whose counsel, words, and prayers have been given you.*

4. *It was the practice of the Primitive Church to make all such commemorations at the Eucharist. Make yours at the Eucharist which falls nearest to their date.*

Remember the departed as well as the living in the Prayer for the Church Militant, the Consecration Prayer, and during the Communion.

5. *Do not forget to note God's personal mercies to yourself; e. g., Birth, Baptism, Confirmation, First Communion, Marriage, Ordination, etc., etc.*

Remember any particular blessing in the Prayer of Consecration, amongst the "innumerable benefits procured to us" by the Precious Death of Christ.

JANUARY

1	Circumcisi6n.	
2		
3		
4		
5		
6	Epiphany.	
7		
8	LUCIEN, Pr.M.	
9		
10		
11		
12		
13	HILARY, Bp.C.	
14		
15		

JANUARY

16

17

18

PRISCA, V. M.

19

20

FABIAN, Bp. M.

21

AGNES, V. M.

22

VINCENT, D. M.

23

24

25

Conversion of
St. Paul.

26

27

28

29

30

31

FEBRUARY

1		
2	Purification of Virgin Mary.	
3	BLASIUS, Bp. M.	
4		
5	AGATHA, V. M.	
6		
7		
8		
9		
10		
11		
12		
13		
14	VALENTINE, Bp. M.	
15		

FEBRUARY

16

17

18

19

20

21

22

23

24 *S. Matthias.*

25

26

27

28

29

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MARCH

I	DAVID, Abp.	
2	CHAD, Bp.	
3		
4		
5		
6		
7	PERPETUA, M.	
8		
9		
10		
11		
12	GREGORY, Bp.	
13		
14		
15		

MARCH

16

17

18

EDWARD, K.

19

20

21

BENEDICT, Ab.

22

23

24

25

Annunciation
of Virgin Mary.

26

27

28

29

30

31

APRIL

1

2

3 RICHARD, Bp.

4 S.AMBROSE, Bp.

5

6

7

8

9

10

11

12

13

14

15

APRIL

16

17

18

19 ALPHEGE, Abp.

20

21

22

23 S. GEORGE, M.

24

25 S. Mark.

26

27

28

29

30

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MAY

1	S. Philip and S. James.	
2		
3	INVENTION OF THE CROSS.	
4		
5		
6	S. JOHN E., ante Port. Lat.	
7		
8		
9		
10		
11		
12		
13		
14		
15		

MAY

16

17

18

19 DUNSTAN, Abp.

20

21

22

23

24

25

26 AUGUSTIN, Abp.

27 VEN. BEDE, Pr.

28

29

30

31

JUNE

1	NICOMEDE, Pr. M.	
2		
3		
4		
5	BONIFACE, Bp. M.	
6		
7		
8		
9		
10		
11	St. Barnabas.	
12		
13		
14		
15		

JUNE

16

17

ALBAN, M.

18

19

Trans.
S. EDW. K.

20

21

22

23

Nativity of S.
John Baptist.

24

25

26

27

28

S. Peter.

29

30

..

JULY

1

2 VISIT. OF V. M.

3

4 Tr. of S. MART.

5

6

7

8

9

10

11

12

13

14

15 SWITHUN, Bp.

JULY

16

17

18

19

20

MARG., V. M.

21

22

S. MARY MAGD.

23

24

25

S. James.

26

S. ANNE.

27

28

29

30

31

AUGUST

1	LAMMAS DAY.	
2		
3		
4		
5		
6	Transfiguration	
7	NAME OF JESUS.	
8		
9		
10	S. LAURENCE, M.	
11		
12		
13		
14		
15		

AUGUST

16

17

18

19

20

21

22

23

24 S. Bartholomew.

25

26

27

28 S. AUGUSTIN, Bp.

29 Beheading of
S. JOHN BAPT.

30

31

SEPTEMBER

1 GILES, Abbot.

2

3

4

5

6

7 ENURCHUS, Bp.

8 NATIVITY B. V. M

9

10

11

12

13

14 HOLY-CROSS DAY

15

SEPTEMBER

16

17

LAMBERT, Bp. M

18

19

20

21

S. Matthew.

22

23

24

25

26

S. CYPRIAN, Abp.

27

28

29

S. Michael
and all Angels.

30

S. JEROME, C. D.

..

OCTOBER

1 REMIGIUS, Bp.

2

3

4

5

6 FAITH, V. M.

7

8

9 S. DENYS, Bp.

10

11

12

13 Trans. K. EDW.

14

15

OCTOBER

16

17 ETHELDREDA, V

18 S. Luke.

19

20

21

22

23

24

25 CRISPIN, M.

26

27

28 S. Simon and
S. Jude.

29

30

31

NOVEMBER

1	All Saints	
2		
3		
4		
5		
6	LEONARD, C.	
7		
8		
9		
10		
11	S. MARTIN, Bp.	
12		
13	BRITIUS, Bp.	
14		
15	MACHUTUS, Bp.	

NOVEMBER

16

17

HUGH, Bp.

18

19

20

EDMUND, K. M.

21

22

CECILIA, V. M.

23

S. CLEMENT, Bp.

24

25

CATHERINE, V. M.

26

27

28

29

30

S. Andrew.

..

DECEMBER

I		
2		
3		
4		
5		
6	NICOLAS, Bp.	
7		
8	CONCEPT. V. M.	
9		
10		
11		
12		
13	LUCY, V. M.	
14		
15		

DECEMBER

16 O SAPIENTIA.

17

18

19

20

21 St. Thomas.

22

23

24

25 Christmas Day

26 St. Stephen.

27 St. John.

28 Innocents' Day

29

30

31 SILVESTER, Bp.

A Table of Feasts,

TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

All Sundays in the Year.
 The Circumcision of our Lord
 JESUS CHRIST.
 The Epiphany.
 The Conversion of St. Paul.
 The Purification of the Blessed
 Virgin.
 St. Matthias the Apostle.
 The Annunciation of the Blessed
 Virgin.
 St. Mark the Evangelist.
 St. Philip and St. James the
 Apostles.
 The Ascension of our Lord JESUS
 CHRIST.
 St. Barnabas the Apostle.
 The Nativity of St. John Baptist.
 St. Peter the Apostle.
 St. James the Apostle.

The Transfiguration of our Lord
 JESUS CHRIST.
 St. Bartholomew the Apostle.
 St. Matthew the Apostle.
 St. Michael and all Angels.
 St. Luke the Evangelist.
 St. Simon and St. Jude the Apostles.
 All Saints.
 St. Andrew the Apostle.
 St. Thomas the Apostle.
 The Nativity of our Lord JESUS
 CHRIST.
 St. Stephen the Martyr.
 St. John the Evangelist.
 The Holy Innocents.
 Monday and Tuesday in Easter-
 week.
 Monday and Tuesday in Whitsun-
 week.



A Table of Fasts.

Ash-Wednesday.

Good Friday.

OTHER DAYS OF FASTING.

ON WHICH THE CHURCH REQUIRES SUCH A MEASURE OF ABSTINENCE
 AS IS MORE ESPECIALLY SUITED TO EXTRAORDINARY ACTS
 AND EXERCISES OF DEVOTION.

- I. The Forty Days of *Lent*.
- II. The *Ember-days* at the Four Seasons, {

being the

Wednesday, Friday, and Saturday

The First *Sunday* in *Lent*.
 The Feast of *Pentecost*,
September 14, and *Decem-*
ber 13.
- III. The three *Rogation-days*, being the *Monday, Tuesday, and Wed-*
nesday before *Holy Thursday*, or the *Ascension* of our Lord.
- IV. All the *Fridays* in the year, except *Christmas-day*.



In addition to the above, the first *Thursday* in *November* (or, if any other day be appointed by the Civil Authority, then such day) shall be observed as a Day of *Thanksgiving* to Almighty God, for the Fruits of the Earth, and all other Blessings of his merciful Providence.

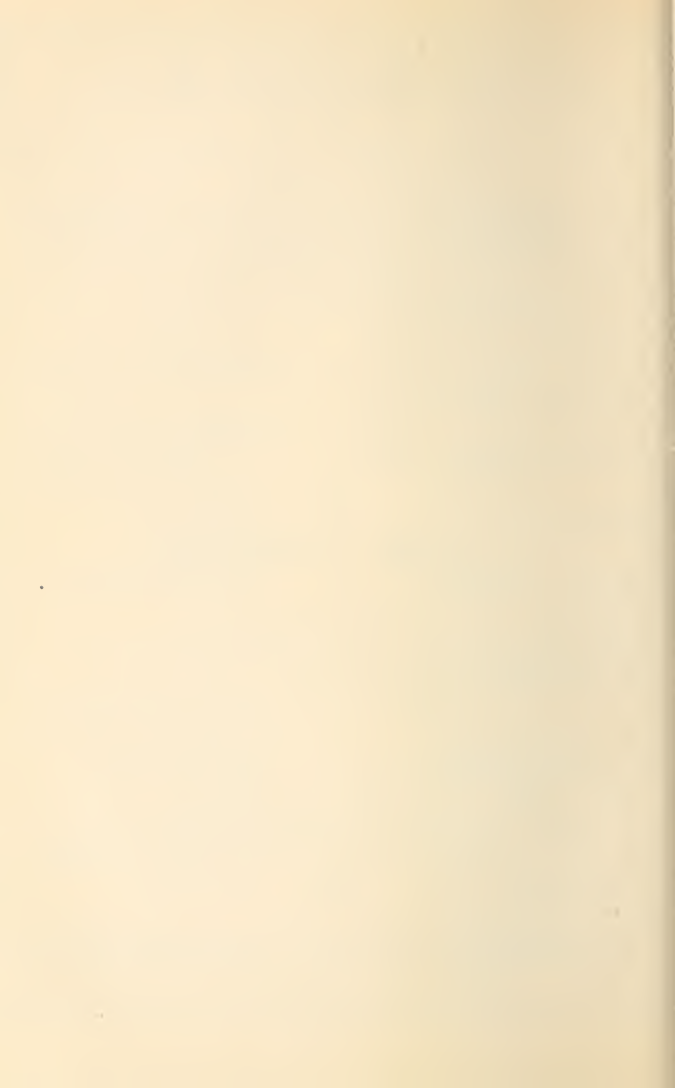
A Table to Regulate the Service,

WHEN TWO FEASTS OR HOLY DAYS FALL UPON THE SAME DAY.

(*Drawn up by a Committee of the Convocation of the Church of England.*)

When two Feasts or Holy Days happen to fall upon the same day, then shall be said the whole service proper to the day, placed in the left-hand column of the following table; and, wheresoever in the service, the collect for the day is appointed to be said, then shall the collect for the day placed in the right-hand column, immediately follow.

First Sunday in Advent	<i>takes precedence of</i>	St. Andrew.
Fourth Sunday in Advent	" "	St. Thomas.
St. Stephens	} " "	{ First Sunday after Christmas.
St. John		
Innocents Day		
Circumcision		
EPIPHANY	" "	{ Second Sunday after Christmas.
Conversion of St. Paul	" "	{ Third Sunday after Epiphany.
		{ Fourth Sunday after Epiphany.
Purification	" "	{ Septuagesima.
		{ Sexagesima.
		{ Quinquagesima.
Septuagesima and Sexagesima	} " "	Conversion of St. Paul.
Septuagesima		
Sexagesima		
Quinquagesima		
Ash Wednesday		
Sundays in Lent		
Annunciation	" "	{ First, Second, Third, Fourth and Fifth Sundays in Lent.
Any Day in Holy Week	" "	The Annunciation.
EASTER DAY and two days following	" "	{ The Annunciation.
		{ St. Mark.
Low Sunday	" "	{ St. Mark.
		{ St. Philip and St. James.
ASCENSION DAY	" "	St. Philip and St. James.
WHITSUNDAY and two days following	" "	St. Barnabas.
Trinity Sunday	" "	
St. Barnabas and all other Holy Days till All Saints' Day, inclusive	" "	Sundays after Trinity.



THE EUCHARISTIC OFFERING.

CHAPTER I.

THE LORD'S SUPPER A EUCHARIST WHICH WE OFFER
THROUGH COMMUNION WITH THE LORD.

“Eucharist” and “Communion” the most ancient and widely used names of the Lord's Supper.—Of the many names which the Church has given to this service, the two most familiarly known, as having been most widely used, and as setting forth most clearly the two great features of the service, are Eucharist and Communion. It is true that the latter was “never, perhaps, used strictly as a title for the service, like Liturgy, and, as a designation for the whole Office, has no claim to primitive use; yet inasmuch as it was used by S. Paul to express the act of participation in the central part of what is now called the Communion Office, and inasmuch as it embodies a principle which runs through the service, its later application admits of ample justification.”¹ With regard to the title “Eucharist,” it is not too much to say that it was “the favorite

¹ Luckock, “The Divine Liturgy,” pp. 22, 23.

designation at first."¹ There are good reasons for supposing that S. Paul is speaking of it under this name, both in his first letter to the Corinthians, "How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks,"² and in his first letter to S. Timothy, "I exhort that giving of thanks be made for all men;"³ and the evidence from the "Doctrine of the Twelve Apostles" makes it quite clear that it was a title of the Sacrament as early as "the last quarter of the first century."⁴ From that time it "became so common and attractive, that it was adopted into other languages, both Latins and Syrians using it in an untranslated form."

Enough has been said to justify our taking the two thoughts which the words Eucharist and Communion embody as expressing the leading features in our Liturgy. We shall now consider their meaning.

The First Celebration a Thanksgiving for the Redemption of the World.—All the accounts of that first Celebration record the fact that, before He brake the bread, our LORD gave thanks.⁵ Amidst the gloom cast over the disciples by the announcement of betrayal and imminent death,

¹ Luckock, "The Divine Liturgy," p. 27.

² 1 Cor. xiv. 16.

³ 1 S. Tim. ii. 1.

⁴ "The Divine Liturgy," p. 29.

⁵ S. Matthew and S. Mark use the phrase "He blessed" in connection with the breaking of the bread, but this practically means the same thing. (Cf. Alford. S. Matt. xxvi. 26.)

one Voice was heard thanking the Father. On that "darkest day the world can ever see, with foes about and treachery within, in bitter loneliness of spirit, under the dreadful shadow of death, Jesus, our Master, held fast the red chord of praise and gladness, and in the very night of the betrayal, though His soul grew troubled and His heart shuddered, He took bread and lifted up His eyes to Heaven and gave thanks."¹ But let us note that the thanksgiving is joined to offering. It was not of the character of a "grace before meals;"² *that* had been spoken at the beginning of the feast. This is bound up with the words, "*This is My Body which is given for you.*"³ It is again repeated before the words, "*This is My Blood of the New Testament, which is shed for many for the remission of sins.*"⁴ It is *sacrificial* thanksgiving. We see the High Priest of Humanity already lifting up that great Sacrifice which is to redeem the world, and rejoicing so to do. This is the leading feature of the new rite. Quite independently of all that may be urged for the phrase, "Do this," as for the word "anamnesis," which an unprejudiced commentator⁵ says has "a sacrificial

¹ H. S. Holland, "Creed and Character," p. 305.

² Edersheim, "The Temple : its Ministry and Services," p. 204.

³ S. Luke xxii. 19.

⁴ S. Matt. xxvi. 28.

⁵ Plumptre, Comm. on S. Matt. xxvi. 26.

aspect of its own," and for the word "covenant," so closely associated with sacrifice, the whole action, as depicted in those few lines which describe the first Celebration, is charged with offering and thanksgiving. So clearly does this appear to be the case that the act of communion seems—we speak with all reverence—to be subordinate to this great end. It is the means by which the disciples may be enabled to do what He is doing. It is the strength by which they may rise to that same sublime height of thanksgiving, by which they, when giving up all that is most dear to man,—honour, home, friends, and life,—may learn to thank GOD.

Its Connection with the Passover.—But, further, the Passover, out of which it sprang, was a great thanksgiving, and being this, the first Eucharist was as naturally connected with the past as it was with the future. There can be no question that "thank-offering" was the central feature of that service which Dr. Edersheim¹ rightly says, "our LORD transformed into the LORD'S Supper." No one can read his stirring account of that festival, with its bursts of Alleluias, whilst the blood of the Paschal lambs was cast by the priest in one jet at the base of the altar, without feeling some concern that our service, which commemorates the redemption of a world, should awaken less enthusiasm than that

¹ Edersheim, "The Temple : its Ministry and Services," p. 200.

which celebrated the redemption of a nation. In the Passover, too, there was the Communion. The great thanksgiving in the temple, in which the representative of the families alone joined, was brought home to the youngest members by the solemn participation in the sacrificed lamb, and by the Psalms and Alleluias which formed so large a part of the home devotions. What a flood of light this old festival throws on the new ! We understand to what our LORD was bidding His disciples when He said, "Do this." He was putting a new form of thanksgiving in place of an old, substituting a world-Eucharist for a national thanksgiving. Its destiny from the very first was to be universal. Instead of being limited to a nation or a definite place, this new sacrificial worship may take place anywhere ; instead of the lamb that on some occasions could not be obtained, bread, wine, and the living Church are all that are necessary. Gradually it will overspread the whole earth and fill every space of time. Even now there is no race without it, as there is probably no hour of the day when its voice is silent. And so we are moving on towards that great fulfilment, a sketch of which is given in the fifth chapter of Revelation. The Church above is with us. Our cold, feeble, scantily attended Eucharists are part of that ceaseless Intercession and Self-oblation of "the Lamb standing in the midst

of the throne as it had been slain,"¹ which alone gives them dignity and worth. By His Presence and Virtue we are lifted up to the heavenly places "where the choirs of angels and redeemed sing more perfectly the triumph song of the Lamb." With angels and archangels, and with all the company of Heaven, we laud and magnify the glorious name of GOD, for the whole earth is full of His glory.

This view of the Eucharist an uplifting one.—It is only a faulty conception of thanksgiving that leads to a feeling of disappointment on learning that Eucharist is the purpose of Communion, and not Communion the object of Eucharist. For the education in thanksgiving is the very end of life. When we have attained the height to which our LORD points, we may then say, so far as our own life is concerned, "It is finished." Thanksgiving is the highest expression of faith and love. It is such a realization of GOD's love to us as makes us ready for any enterprise to which He may call us, however desperate. It is no mere lip service or transient emotion caused by the sense of some recent mercy, but a deep, eternal, abiding, unshakable possession, founded on the great facts of creation, redemption, means of grace, and hope of future glory, which

¹ Rev. v. 6.

rejoices to find new fields of sacrifice for its exercise. "Thanksgiving! this is our worship, and in the form of thanksgiving our religion embraces everything that life on earth can bring before it."¹

The Thanksgiving Sacrificial. — Thanksgiving, then, is the main purpose of the service, but, as we have seen, thanksgiving in a new way, a peculiarly solemn way, in act as well as word. It is *sacrificial* thanksgiving. We place ourselves beside our LORD in that act which foreshadowed the loss of all that we count precious. We rehearse the scene of the upper chamber, point by point. We take the bread, give thanks, break it, use His words over it; take the cup, again give thanks, again use His words. We set forth His Death, we lift It up on high, we magnify It as our only boast, our chief glory, our one hope. And in so doing, the veil between Heaven and earth is lifted, and we find ourselves one with Him in that ceaseless presentation of "Himself for us in the inexhaustible virtue of His past suffering." At the altar we do with Him what He Himself does in Heaven. "Although He is forever seated there, as one whose toils are over, yet He is a 'Priest upon His throne' (Zech. vi. 13), and is perpetually engaged in presenting on our behalf the life which He once for all laid down, and has

¹ H. S. Holland, "Creed and Character," p. 305.

taken again, and never needs to lay down from henceforth. By means of that Sacrament which He puts into our hands we do the same."¹ Our act means, of necessity, that we pledge ourselves to its spirit. We there and then confess that the life of self-oblation is the best life ; that to give is better than to receive ; to lose, greater than to gain. We then and there dedicate "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice to GOD."

It depends upon and demands Communion.—It is when we realize that the purpose of the service is that we may be made one with our LORD, both in act and spirit, in the pleading of His great oblation, that we see the necessity of Communion. We are so stained and defiled with sin that we cannot appear before GOD in our own behalf at all. The GOD whom we worship is "a consuming fire," and can only be approached by Him who is "the Way." "No man cometh unto the Father, but by ME."² It is true that we now have boldness in spite of "the frankest recognition of our sins ;" but only to use the entrance into the Holiest which He has provided. And there is no entrance into the Divine Presence save in "the Blood of Jesus," *i. e.*, "in the power of the human life of the LORD offered up and

¹ Mason, "Faith of the Gospel," 3d edition, p. 330.

² S. John xiv. 6.

made available for us.”¹ The fresh and living way into the Holiest which He has consecrated for us is the way of His Flesh. In some way we must share in the virtue of His humanity, be sprinkled with His blood, before we can join Him in the exercise of His Priestly Office. So the LORD made His disciples one with Him in His work upon the Cross by first giving them His Body and His Blood. Though He knew they could not understand, though He prophesied they would all forsake Him and flee, yet He willed they should be identified with Him in His Great Oblation upon the Cross: “I and the children which GOD hath given Me.”² And so He comes in each Communion to incorporate us with Him, that we may stand with Him as priests before the Father, clothed in the marriage garment of His righteousness, inspired by His spirit, strengthened by His life. There could be no Eucharist without Communion.

CHAPTER II.

THANK-OFFERING IS THE INTERPRETATION WHICH THE CHURCH HAS GIVEN THE LORD’S SUPPER.

How the Church in her Liturgies has interpreted our Lord’s intention in the Eucharist.—It would be

¹ Bishop Westcott, on Heb. x. 19.

² Heb. ii. 13.

impossible within the limits of a short chapter to show fully how the principle running through the ancient Liturgies, as well as those now in use throughout the catholic world, is one of thanksgiving. "The very earliest of all—that given in 'The Doctrine of the Twelve Apostles,' a form of words with which some branch of the Church of the first century observed the commemoration appointed by our Blessed LORD—has thanksgiving for its main purpose."¹

An account of the Eucharist given by Justin Martyr (A. D. 139) is to the same effect: "When we have finished the prayers we salute one another with a kiss. Then bread and a cup of water and mixed wine are offered to him who takes the lead amongst the brethren. And when he has taken them, he sends up praise and glory to the Father of all, through the Name of the Son and the Holy Ghost, and he gives thanks at considerable length for our being counted worthy to receive these things from Him, . . . and this food is called among us the Eucharist."² And so we might go on, taking every description or form of ancient celebration, and finding plain testimony to the Eucharistic spirit. It may suffice, however, to direct attention to those leading features which are common to all Liturgies,

¹ E. Burbidge, "Liturgies and Offices of the Church," pp. 24, 25.

² Justin Martyr, Apol. I., cap. 65, 66. Quoted by Burbidge. p. 27.

both ancient and modern. These are the Offertory, the Sanctus, and the Consecration and Oblation. Their intention is obvious enough. The Offertory is the *willing offering* of our substance; the Sanctus, the *reverent offering* of our praise; and the Great Oblation, the *mystical offering* of the precious Sacrifice of Christ once made upon the Cross. Sacrifice, which is the essential spirit of thanksgiving, is the inspiration of all. So we see that the words which we apply to our own service, "our sacrifice of praise and thanksgiving," may be applied to them all. Not that we are to suppose that the office of Communion is made up of three separate acts of thanksgiving; there is but one Eucharist; the "Offertory" and "Sanctus" are preparatory to the Offering of the Great Oblation, and, incorporated with It, they become pleasing to God. They are the means by which we are enabled to understand something of Its great significance; they entered largely into that act which was not only a sacrifice of "the Body prepared," but a glorification of the Father, a proclamation to the world of His Holiness;¹ and by our share in them we are taught how we may be in spirit 'as well as in act' one with Him who is "a Priest forever."²

Every Liturgy, then, which any branch of His

¹ Rom. iii. 25, 26.

² Heb. vii. 17.

Church acknowledges, bears out the interpretation to which the Scripture lends itself most readily. Nothing has been said about the act of Participation, for that will be most readily taken for granted by those who use this book. It is sufficient to say that in the first days Communion was expected of all those who were not in any sense excommunicate.

How our own branch of the Church has interpreted our Lord's meaning.—Before showing in detail how the office itself explains the meaning of the LORD'S Supper, it will not be amiss to call to mind particular expressions in which this view of the service is emphasized. When the child is asked, "Why was the Sacrament of the LORD'S Supper ordained?" he is not taught to answer, "For the strengthening and refreshing of our souls," but, "For the continual remembrance of the sacrifice of the death of Christ and of the benefits which we receive thereby." The word "remembrance" has the same meaning that it has in the New Testament where "memorial" would be probably a more intelligible and fuller rendering, bringing out the thought of calling GOD to remembrance as well as that of reminding ourselves.¹

Again, three out of the five questions of self-ex-

¹ St. Luke xxii. 19.

amination proposed by the Catechism point to the necessity of a thankful spirit for the communicant. He must not come unless he has "a lively faith in GOD'S mercy through Christ," a thankful remembrance of His Death, and is in charity with all men. A sullen, uncharitable, or discontented disposition would be out of harmony with the whole thought of the service. What is necessary is "the *marriage garment*;" that is, "the temper of heaven, the spirit of a holy sympathy with the ways and works of GOD, the rejoicing anticipation that exults in the new scene of duty before it, . . . the joy suitable to this mighty spousal of earth and heaven."¹

Again, the service itself continually reminds us of this. "*Above all things ye* must give most humble and hearty thanks." "To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks." "Let us give thanks unto our LORD GOD." "It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks." "Therefore, we laud and magnify Thy glorious Name." "Chiefly are we bound to praise Thee." "Feed on Him by faith with thanksgiving." "Be thankful." "Glory be to GOD on high," etc. The whole

¹ *Cp.* Archer Butler's Sermons, I., p. 201.

office is Eucharistic, and the penitential parts are, as we shall see, all ordered with a view to our being able to enter into that lofty spirit of thanksgiving which pervades the whole. It is equally true that Communion is not lost sight of. Again and again we are warned as to the necessity of penitence, faith, and charity for those who would be made one with Him, by the receiving of His Blessed Body and Blood ; but there is also with this the plainest recognition of the great fact that reception is for the purpose of our entering into His life. We receive, that “we may offer up our souls and bodies to be a reasonable, holy, and lively sacrifice unto the Father”—that “we may do all such good works as GOD has prepared for us to walk in.”

CHAPTER III.

OUTLINE OF THE OFFICE.

BEFORE proceeding to show how the different parts of the service are linked together so that they form one great whole, it will be well to describe it generally. There are, as we have seen, three great features standing out plainly above the rest—the Offertory, the Sanctus, and the Consecration and Oblation. These present a gradual ascent in devo-

tion. The sacrifice of the body in almsgiving, and of the spirit in intercession, is the simplest step. The sacrifice of praise is more difficult. It not only demands an intelligent conception of Him Whom we praise, but a chastened spirit and purity of heart, for only "the pure in heart can see GOD."¹ But this second ascent is still a long way from the topmost height where our LORD calls us to join Him in the pleading of His great Offering. To this, indeed, we can only be lifted by His own gift of Himself; but, that we may receive this inestimable blessing aright, we need a still higher spiritual energy, a still deeper humility than that which inspires us to offer the Sanctus. That this progress of devotion may be indicated, we have entitled the parts of the service by those names which each division of the Tabernacle bore. And there is a fitness in this; for if "the Tabernacle symbolized GOD dwelling with man in Christ,"² then the service which applies this great truth to our souls may fittingly bear some resemblance to it in its leading features. And if the threefold division of the Tabernacle contained "a figurative and typical representation of the three progressive stages by which the kingdom of GOD on earth arrives at its visible manifestation and ultimate completion,"³ it may also figure the three

¹ S. Matt. v. 8.² Willis, "Worship of the Covenant," p. 96.³ Kurtz, "Sacrificial Worship of the Old Covenant."

progressive stages by which the soul reaches its final perfection in union with the sacrificed life of Christ. Whether this be seen or not, the names "Outer Court," "Holy Place," and "Holy of Holies," will serve to emphasize the thought of gradual approach, and perhaps help to indicate some of the leading features of each part of the Office. Thus much will explain the general divisions. It will be further seen, by looking at the plan placed immediately following, that the divisions are to some extent alike. In each there is an appeal for our LORD'S help to make the offering, in each an answer to that appeal, and in each an offering by virtue of our Lord's union with us. In the first two there is, in addition, a call to devotion, supplied in the first by the Decalogue, in the second by our own Church. It only remains to be noted that the LORD'S Prayer and the Collect for Purity, formerly the priest's Office of Preparation, are now also used as our own preparation for the whole service ; whilst the LORD'S Prayer, the Prayer of Thanksgiving, and the *Gloria in Excelsis* are so far corresponding that they may be said to form a natural office of Post-Communion. With this short introduction it is hoped the plan itself will be clear.

The Eucharistic Office arranged after the Plan
of the Tabernacle.

A. IN THE OUTER COURT.

I. THE APPROACH. *The Lord's Prayer. The
Collect for Purity.*

II. THE OFFERING OF SERVICE.

- (a) The Call. *The Decalogue.*
- (b) The Appeal. *The Kyrie and Collects.*
- (c) The Answer. *The Gospel.*
- (d) The Offering. *The Creed. The Offertory.
The Prayer for Christ's
Church militant.*

B. IN THE HOLY PLACE.

THE OFFERING OF PRAISE.

- (a) The Call. *The Two Exhortations.*
- (b) The Appeal. *The Confession.*
- (c) The Answer. *The Absolution and the
Comfortable Words.*
- (d) The Offering. *The Sanctus.*

C. IN THE HOLY OF HOLIES.

I. THE OFFERING OF THE SACRIFICE OF CHRIST.

- (b) The Appeal. *The Prayer of Humble
Access. The Prayer of
Consecration.*
- (c) The Answer. *The Gift of the Body and
Blood of Christ.*
- (d) The Offering. *The Prayer of Oblation.*

II. THE THANKSGIVING. *The Lord's Prayer. The
Prayer of Thanksgiving.
The Gloria in Excelsis.*

III. THE BENEDICTION.

CHAPTER IV.

IN THE OUTER COURT.

The Offering of Service.—*Introduction.*—This first Part has been named the Outer Court, because we see a certain correspondence between the furniture of the court and the parts of the Eucharistic office. First, there was the great Laver, “placed in the most convenient position for the ministering priests, who were always to wash at it their hands and feet before serving at the altar, lest they should die ;” and corresponding to this we have our “Collect for Purity,” in which we ask for the cleansing operation of the Holy Ghost, that we may worthily magnify GOD’S Holy Name. But the Laver, magnificent as it was, was quite subordinate to the great Altar, which seemed to dominate the whole court ; so the first prayers look on to the first Offering, that of our minds to the study of GOD’S revealed Truth, that of our bodies to the work of His Church, and that of our spirits to the ministry of intercession and thanksgiving.

I. THE APPROACH. (*The Lord’s Prayer and Collect for Purity.*)

The LORD’S Prayer is not only an act of fellowship with Him who gave it, but it outlines the

whole service in which we are to engage. Devotion to GOD'S Name and to His Kingdom which expresses that Name on earth ; self-consecration to His will, through the Food which He gives ; forgiveness for the past and help for the future—are the chief elements in the Eucharistic Service. The Collect for Purity puts these thoughts into one definite petition, which sets forth the object of the service in an unmistakable way. We ask that by the inspiration of the Holy Ghost " we may worthily magnify GOD'S Holy Name." The exaltation of GOD'S Name is thus put in the forefront as the purpose of our devotions. That Name is written most plainly in the Cross, and we lift it on high when we set forth before the Father the Passion of the Son. That we may do this worthily, we rely on the inspiration of the Holy Ghost. He alone it is who is able to cleanse our thoughts from worldly imaginations, and concentrate them upon the Passion of our LORD with perfect love and devotion.

II. THE OFFERING OF SERVICE. (*Decalogue—Prayer for Church Militant.*)

(a) *The Call.* (The Decalogue.)—The preparation over, we now approach to make our first offering ; but on the threshold we are shown the revelation of what that offering ought to be. In the Ten Commandments we see the ideal of perfect

service, and hear our LORD bidding us become perfect even as our "Father in Heaven is perfect." The Law was perfectly fulfilled for us in Him, and He has been rightly called "the Incarnation of the Law." These Ten Words express to us, step by step, the Master's Life. In them we have an example that we should follow His steps.¹

(b) *The Appeal.* (The Kyrie and Collects.)—But as we gaze on this Ideal of Humanity and realize our own unlikeness, we cry for pity. Feature by feature we see the Divine image in which we were made, marred and spoiled. We recognize, too, how slow our wills are to appreciate its beauty. The cry goes up, "Have mercy." It has but one aim, to love the ideal more and more, and to make it its own. "Incline our hearts to keep this law. Write all these Thy laws in our hearts." It is not, however, content with this general petition; it *collects* its thoughts together in one definite aim, suggested by the season in which its devotions are being uttered, and throws itself upon the compassion of the LORD, and there it stays. The Church here comes forth to comfort and stimulate the soul in ancient healthful words of Apostles and Prophets. It prepares it for the first coming of the LORD. It enlarges its capacity by its moving expressions.

(c) *The Answer.* (The Gospel.)—The attitude of

¹ 1 S. Peter ii. 21.

supplication is now changed. The Church stands to receive the cleansing words of the Lord. But before the reception, she acknowledges the goodness of her LORD by a burst of praise. "Glory be to Thee, O LORD," we cry, in anticipation of His refreshing Word. This reading of the Gospel has always been attended with the greatest reverence. As an old English writer says, "We hearken to it with like reverence, receive it with like good, and retain it with like gratitude, as if Jesus Himself was sacramentally and visibly present. For thus the Greek Liturgy orders, and the ancients used to say before the Gospel, 'Glory be to Thee, O LORD,' and afterwards, 'Thanks be to GOD for His Holy Gospel,' 'tanquam Christo præsentî,' as if Christ was then before their eyes." "So the great Origen," says Bossuet in his panegyric of St. Paul, "did not fear to tell us that the word of the Gospel is like the Body of our LORD, the food of our souls." In this way the LORD answers our sore need, and through the comforting inspiration of His Word we are enabled to go forward and make our first offering.

(d) *The Offering of Service.* (The Creed, Offertory, Prayer for Church Militant.)—This is our first act of praise and thanksgiving. We make it here that we may make it again more fully when we are

¹ "A Companion to the Temple," III. 57, 58.

admitted through the Blood of Jesus into the Holy of Holies. Its symbols are the Creed, the Offertory, and the Prayer for the Church Militant. In the first, we offer up our minds in reverent submission to that body of truth "unto which we were delivered;"¹ in the second, our bodies in laborious devotion to His service; and in the third, our spirits in earnest intercessions for His Kingdom. Each of these demands a few words of explanation.

Sacrifice of the Mind. (The Creed.)—The recitation of the Creed is our loyal response to the word, "Thou shalt love the LORD thy GOD with all thy mind." Creeds are "acts of devotion, psalms, hymns of praise, of confession, and of profound self-prostrating homage, parallel to the Canticles of the elect in the Apocalypse."² Our repetition of the Creed, then, is no mere acquiescence in GOD'S truth, but an act of love towards it, "calling forth our energies, directing their application, exacting their service."³ In its opening words, "I believe," we pledge ourselves to a more earnest search into its meaning; we lay our intellects upon GOD'S altar, confessing openly that the great facts in which we profess our faith are those which to us are of first and last importance. But we go further. The full phrase, "I believe in," expresses more than that

¹ Rom. vi. 17.

² Newman, "Grammar of Assent," p. 129.

³ Westcott, "Historic Faith," p. 27.

certain facts are true and demand our allegiance. It speaks of a personal relationship with the Divine Persons of the Godhead, and confesses, "I have found, and I trust without reserve, Him who made, redeemed, and sanctifies me."¹

Sacrifice of the Body. (The Offertory and Oblation of Bread and Wine.)—This homage and self-surrender is not confined to the intellect and imagination: it expresses itself in gifts. We give to GOD and we give to man. The Eucharist depends upon our offerings. He still asks, "How many loaves have ye?" "He cannot begin until we men bring Him something. His material comes from us."² *We* are to offer the bread which is to be to us the Bread from Heaven, the Blessed Bread of GOD. *We* are to offer the wine which is to be to us the Blood of our LORD Jesus Christ. This is the first great oblation—Nature offering through us, her priests, her gifts. Our act confesses what we say in words, "All things come of Thee, O LORD, and of Thine own have we given Thee." But this is made the more real to us by our own individual offerings. That "which we have laid by according as GOD hath prospered us," we give, not grudgingly, nor of necessity, but cheerfully, with thanksgiving. Our words of faith pass into actions. We offer up

¹ Westcott, "Historic Faith," p. 24.

² H. S. Holland, "Creed and Character," p. 107.

the results of our daily work in acknowledgment that our harvest is of GOD who gives the increase. We present what we call the secular side of life. We lift up in thanksgiving the routine of the counting house, the drudgery of household service, the toil of manual labor, "and lo ! the light is on it, and glory embraces it, and there is joy among the angels of GOD over the heart that gives thanks."¹

Sacrifice of the Spirit. (Prayer for the Church Militant.)—But we cannot stay here : not yet is our first thanksgiving complete. We have made grateful recollection of GOD'S undoubted works in our behalf ; we have acknowledged in an act of thanksgiving what we call His temporal mercies ; we must now praise Him for the hope of glory. Nowhere does this shine out more conspicuously than in the love of His Saints. They reflect the glory of GOD. "Each Saint receives and shows some trait of the perfect Manhood of his Master. Slowly, and through manifold energies, the members of Christ show us the grandeur and beauty of the One Life by which they are inspired." The earth is filled with His glory. So we learn to bless GOD'S Holy Name for all His servants departed this life in His faith and fear. So we call up in grateful memory saints whom we have known, to give definiteness to

¹ H. S. Holland, "Creed and Character," p. 307.

our thanksgiving. And, doing this, we are filled with a great hope. The wonderful possibilities of human life are clear before us ; for all men are equally dear to GOD, all equally capable of being blessed. The whole human race is irradiated with the glory of the Saints. And we learn to give thanks for all men, and to pray with confidence. So taught, in spite of our many and unhappy divisions, we can pray for unity ; in spite of failures, we can pray for all Christian rulers, all bishops and other ministers, and all GOD'S people, wherever they be ; in spite of the hardness which pain and want produce, we can ask in hope for consolation for all those who are in trouble, sorrow, need, sickness, or any other adversity. Our thanksgiving for all GOD'S Saints inspires hope, and hope breaks into fervent petitions for the whole state of Christ's Church militant.

CHAPTER V.

IN THE HOLY PLACE.

The Offering of Praise.—*Introduction.*—There is a marked difference between the Holy Place and the outer court. The altar of incense speaks of a more spiritual worship ; the embroidered hangings worked with the figures of angels remind us of those glorious beings whom we summon to help

us in our praise; the seven-branched candlestick with its brilliant lights warns us of the Light of GOD, in which we not only have a truer knowledge of Him, but also of ourselves; and the Table with its Bread of the Presence promises a blessed Communion.

(a) *The Call.* (The Exhortation.)—In the first of these the dominant note of this part of the service is clearly heard. “Above all things ye must give most humble and hearty thanks to GOD, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ.” This thanksgiving which is made in “the Sanctus” at once points to a more difficult task than that in which we have been engaged. We can serve when we cannot praise. The slave may do the duty that lies before him, but only the son or friend can praise. Praise implies full confidence and true sympathy. It bespeaks insight. We cannot praise the sonata unless we are musical, or the picture unless we have artistic instincts. As nature will not rouse our enthusiasm unless we have eyes to see her beauty, so none can see GOD except the pure in heart.¹ Hence the first appeal is to self-examination and penitence. We must acknowledge our sin and be absolved from it before we can give

¹ S. Matt. v. 8. Heb. xii. 14.

glory to GOD. "If we would fully realize the joy of GOD's salvation and the upholding of His free spirit, so that our tongue shall sing aloud of His righteousness and shew forth His praise in gratitude and in gladness, we must often and often have realized the greatness of our sin and the depth of our degradation. The knowledge of our sin leads us to the knowledge of His infinite mercy, which no penitent can ever exhaust, and which is the theme here and in the heavenly courts of unceasing praise."¹

(b) *The Appeal.* (The Confession.)—In response to the Exhortation we make our lowly appeal, which is fuller and more penitential than that of the Kyrie. It is sin that hides the glory of GOD. We therefore acknowledge it that we may be rid of it. We have sinned in thought; and so find it difficult to appreciate the Mind of GOD; we have defiled our lips with sinful words, and so find it hard to bless GOD. "Doth a fountain send forth at the same place sweet water and bitter?"² We have weighed down our lives by wicked actions, and so find our souls too heavy to rise into a spiritual atmosphere. The "burden" as we think of it becomes intolerable; "the remembrance" is grievous; we entreat the "Judge of all men" to forgive

¹ Magee, "Christ the Light of All Scripture," p. 102.

² S. Jas. iii. 11.

us all that is past, that we may henceforth “serve and please Him in newness of life.”

(c) *The Answer.* (The Absolution.)—To us in our helpless condition come the old words, “Son, thy sins be forgiven thee.” What a welcome sound! What a rush of joy as the realization of pardon begins to be felt! The LORD meets our new need in a new way. It is not Wisdom Incarnate cleansing the mind with His health-giving words, but the good and wise Physician penetrating the dark mysteries of the spirit and loosing the bands of iniquity. As we receive the words from one who is commissioned to pronounce them, “the currents of grace flow into our souls; we feel and appropriate GOD’S forgiving love. We have a sense of reconciliation which no unauthorized declaration can give. The floodgates of grace are opened, and the gifts of GOD’S grace accompany the acts which He has appointed to be done.”¹ We are freed from the burden of the past and can now praise GOD with a free heart. Our eyes are opened, our tongue is loosed, and we are able to see the glory of GOD and shew forth His righteousness.

The Vision. (The Comfortable Words.)—In the first word our LORD invites us, weary with our sins, to ascend the mount of His Holiness and there to

¹ Bishop Wilberforce, “Life and Letters.”

gaze upon the Love and Mercy of GOD. In the second word we are shown the greatness of GOD's love to the world, "broader than the measure of man's mind," for it moved Him to give His only begotten Son. This vision of the riches of GOD's love, beyond the power of our comprehension, is followed in the third word by one which makes it plain to us in an unmistakable way. We cannot tell what the gift of the Son to the world meant to the Father ; it were dangerous to express our thoughts about it, for it is not revealed ; but we can understand something of the sacrifice of the Son. We see Him poor, homeless, persecuted, reviled, imprisoned, crucified, and we know that all was for our sake, to deliver us from bondage. We can see the "manner of love the Father hath bestowed upon us." If we ask what assurance have we that the obstinacy and wickedness of the world have not exhausted that love, that it still burns with the same intensity and warmth, we find our answer in the third word of comfort, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation of our sins." The vision of GOD's love is complete.

(d) *The Offering of Praise.* (The Sursum Corda and Sanctus.) We can no longer refuse our response to the trumpet tones of the Church, "Lift up your hearts." Every hard and narrow thought is

gone, and we "lift them up unto the LORD." And, as we do so, we seem to catch the harmonies of heavenly music, we feel ourselves to be encompassed by a mighty host of angels and archangels, we join in their timeless adoration of the holiness of GOD. The thrice repeated, "Holy, Holy, Holy," seems to place Him infinitely far off, and yet, though we acknowledge His transcendence above the world, in the same breath we declare not only heaven, but earth too, to be full of His glory. To the worldly mind it seems strange to assert that earth, stained as it is with its battle-fields, its dark places, its haunts of vice and misery, is the scene of GOD'S glory; but to those who can use the eye of faith is revealed the great and glorious purpose of GOD which no will can thwart. Under the evil, the tumults, the sufferings, there is a great plan working out which will eventually issue in the triumphant manifestation of the love and righteousness of GOD, so that all shall acknowledge with reverence and faith His Holiness and Glory.

CHAPTER VI.

IN THE HOLY OF HOLIES.

I. The Offering of the Sacrifice of Christ.—*Introduction.*—We now approach the Most Holy Place. The type suggests the greatest caution. None

but the High Priest could venture there, and that but once a year. It is true that the way is now open, but only "*through His Flesh.*"¹ For the old, a new veil is substituted, "His Flesh." And our boldness to enter is not based on any assumption that the Father's character is changed, or that His Holiness is less awful. S. John is as much awestruck by a revelation of the Presence of GOD as Isaiah.² Our LORD'S atoning work arouses our love, but does not encourage any familiarity with Him who yet remains "a consuming fire."³ So it is well for us to bear in mind all that the Holy of Holies teaches. Its very size, a perfect cube, will remind us of the "all perfect character of the Being"⁴ into whose Presence we now come; the ark containing the Law, the pot of manna, and Aaron's rod that budded, suggest not only the mystery of the Being of God, but His willingness to feed His people with heavenly manna if they will but submit to the Authority and Guidance of His Church. The mercy seat covering the Law points to Him through whose merits alone we dare approach, and the Cherubim with their outstretched wings overshadowing it, emphasize the Majesty and Glory of Him whose throne they guard.

¹ Heb. xi. 19.² Rev. i. 17.³ Heb. xii. 28.⁴ Fairbairn, "Typology," p. 379.

As we think of these things, we realize the Holiness of His Presence, the need of His strengthening food, and "of the sprinkling of that Blood which speaketh better things than that of Abel."¹

There is no exhortation here, for none is needed. Absolved and cleansed by the word of the LORD, strengthened by the vision of GOD'S Love, with all our powers quickened by the angels' song, we look forward with trembling joy to that coming of the LORD which is to make us one with our High Priest in His offering. With trembling, for we are about to approach the Table of the Father where He holds, through the mighty operation of the Holy Ghost, secret communion with the members of His Son's Mystical Body ; with joy, for we are about to present to Him, in the way He has commanded, the one "*Sacrifice*" which was "*perfect*" in its loss of all, the one "*Oblation*" that was "*full*" and enriched with every excellence, the one "*Satisfaction*" that was "*sufficient*" to meet every demand of justice.

Poor and wretched our best gifts are beside this, but placed beneath its shadow of excessive brightness, they are enwrapped in a glory which makes them acceptable.

(b) *The Appeal*.—The Prayer of Humble Access.
—This appeal goes further than either of the two

¹ Heb. xii. 24.

preceding. In it we plead for such a perfect oneness with our LORD that the whole man, body as well as soul, may be purified and strengthened. We ask that our outward manners and ways, as well as our wills, may be penetrated by His glorified Humanity; that our bodies with their rude appetites and impulses, as well as our souls with their hidden, secret dispositions, may be purified by His life. And this with a view to the unspeakable privilege to which we are about to be introduced, that of not only pleading with Him the merits of His ever precious sacrifice, but being received at the Table of the LORD of Hosts.

Prayer of Consecration : (1) *The Gloria*.—The appeal is continued in the Prayer of Consecration. Note well its first words. They strike the chord of praise, which is sustained till the *Gloria in Excelsis*. With the Comfortable Words still ringing in our ears, we glorify the Father for the gift of the Son, and the Son both for the full, perfect, and sufficient Sacrifice and Oblation of Himself upon the Cross, and for the blessed and perpetual privilege of pleading that Sacrifice in the Eucharist.

(2) *Making the Memorial*.—We are not content with words, for it was not in that way He taught us. He bade us break the Bread and bless It, take the Cup and bless It, these being the actions in which He first offered Himself to the Father; for as He

raised the sacred elements He said, "This is My Body which is given for you ; This is My Blood which is shed for you." "It was the complete surrender of Himself through the force of love when as yet there was no constraint, when no violence had been laid upon Him." ¹

It cannot fail but that these His words and actions repeated before the throne of the Father carry with them a far greater efficacy than we can imagine. And this not only because of their deeply sacred and touching associations, but because they are the act of the Church of which He is the Head, and are done at His command. "For it is the very same LORD, with the same sacrifice and oblation of Himself, secretly present, and secretly acting as the same true 'Priest after the order of Melchisedek,' through the hands and lips of His Human instruments applying the same precious Blood, and pleading the merits of the same sacrificed Body, as an act of redeeming love separate from death." ²

(c) *The Answer*: (3) *The Consecration*.—This Commemoration depends for its efficacy on the Consecration. It was by this act, the breaking of the bread, the term under which all the separate actions were included, that our LORD was made known to

¹ Carter, "Spiritual Instructions on the Holy Eucharist," p. 84.

² Ibid. p. 86.

the two disciples on the first Easter Day.¹ It is by this act that "the real effectual life-giving Presence of Christ" in the Holy Communion, in which, according to a careful writer, the Church of the first ages believed, is vouchsafed to us.² Christ by It, for He does what His Church does, takes these earthly elements into union with Himself, that, through the invocation of the Giver of Life, they may become to us the Body and Blood of Christ. According to the beautiful thought of the Roman Canon, the gifts of the Church are carried by the holy angel to the heavenly altar.³ And not only they, but we ourselves, are lifted up "into the fellowship of Christ's life in Heaven."⁴ We are made to sit together with Him in the heavenly places,⁵ we are placed among the powers of heaven.⁶ So the Church's commemorative act receives a new power. It is no longer *our* sacrifice, but that of Christ.

(4) *The Invocation*.—Directly we apprehend,

¹ S. Luke xxiv. 35.

² Browne, "Thirty-nine Articles," p. 695.

³ Gore, "The Eucharistic Sacrifice," p. 12.

⁴ Cf. Gore's sermon on "The Eucharistic Sacrifice," where he urges that "the whole of New Testament language forces us to conceive of the Eucharist not as the bringing down of Christ again under conditions of earthly life, or of an external physical presence amongst men, but as our lifting up into the fellowship of His life in Heaven." (p. 13.)

⁵ Eph. ii. 5, 6.

⁶ Heb. vi. 5.

however slightly, the greatness of the act in which we have been engaged—for the priest's action is ours—"we break, we bless,"¹ as St. Paul says, we feel the need of that which the Church now asks for. How can we rehearse before the Throne the Death of Christ without being made one with It, without receiving power to carry forth Its spirit into the home and world? Hence our appeal, that by the action of the Holy Ghost, the Giver of Life, the consecrated gifts of bread and wine may be the means whereby we receive the most blessed Body and Blood of the LORD. It is not for us to inquire how this mystery is effected; how, to use the earliest language on the subject,² "the bread receiving the invocation of GOD is no longer common bread, but Eucharist, made up of two things, an earthly and a heavenly." It is enough for us to remember that this most solemn invocation is made over the gifts, and not over ourselves. We call for the power of the Holy Ghost upon the bread and wine. It is not then our subjective act "nor the moral fitness of the recipient which gives its reality to that sacrament, and effects the Awful Presence of the LORD therein. Our part is to wait for the Holy Ghost till He come; and when He has blessed and sanctified the oblation, to draw near with faith and take the Body and Blood, feel-

¹ 1 Cor. x. 16.

² Irenæus (c. A. D. 180), *Adv. Hær.*, iv. 18, §5.

ing that GOD in Christ is all in all, and that it is He who giveth us the bread that feedeth unto everlasting life." ¹

(d) *The Offering of the Sacrifice of Christ:*

(5) *The Oblation.*—It is the expectation of that Blessed Gift being ours that leads us to offer to the Father for His acceptance both the sacrifice of praise we offered in the Holy Place, and the sacrifice of devoted service we laid upon the altar in the Court. Under the old Jewish ritual, once in the year, the incense symbolical of spiritual devotion, and the blood symbolical of bodily devotion, were brought respectively from the Holy Place and from the Court into the Most Holy Place, as though it were only *there* that they were made perfect.² So in our Christian ritual, both the acts symbolized by the Offertory and the Sanctus are now presented before the Father in union with "the merits and death of His Son Jesus Christ." Together with His Offering they make that "sacrifice of praise and thanksgiving" which alone is perfect in the eyes of the Father. And as we present It we make our prayers that It may avail for the benefit of the whole Church in general, and for ourselves in particular, that the Church may through Its mighty efficacy obtain remission of sins, and all other benefits of

¹ Morgan Dix, "The Sacramental System," p. 150.

² Lev. xvi. 12-15.

Christ's Passion ; and that we, pardoned and forgiven, may be made one body with Him, that He may dwell in us and we in Him. So the Church, by the prayers she puts on our lips, guards us against all unreality. Side by side with the blessed and unspeakable privilege of uniting in His precious pleading of the all-sufficient sacrifice once made on Calvary, she places the serious responsibility of making both soul and body a reasonable, holy, and living sacrifice unto GOD. We may not enjoy the luxury of the Eucharist without incurring the necessary stern and solemn obligations.

(c) *The Holy Communion.*—The very greatness of the effort we make to realize the act in which we are engaged makes us conscious of our weakness. We stagger and fall in our attempt to be one with that act which consummated a life of entire self-renunciation. The silent invitation to communicate is a great relief. Awful as it is to come near to Him before whom angels veil their faces, it seems less so than pleading the Sacrifice without the gift of His supernatural Strength. With fear and wondering, but with a great hope, we draw near to receive that Gift Which will enable us to rise to that great devotion. And the Church as she places the Blessed Gifts in our hands does so with the solemn reminder, four times repeated, that it is sacrificed Life we receive.

“The Body of our LORD Jesus Christ which was given for thee.”

“Eat this in remembrance that Christ died for thee.”

“The Blood of our LORD Jesus Christ which was shed for thee.”

“Drink this in remembrance that Christ's Blood was shed for thee.”

Sacrificed Life has but one movement, and that away from self and toward GOD and our neighbour. It is through an earnest and serious reception that we are enabled to carry the spirit of the Great Oblation we plead into the life of the home, the Church, and the world.

II. The Thanksgiving.—All that we desired has been fulfilled. We have had our part both in the Life and in the presentation of the Offering of Jesus Christ. Nothing now remains but the duty of thanksgiving for blessings so rich and precious. This is expressed for us in the LORD'S Prayer, in the Prayer of Thanksgiving, and in the *Gloria in Excelsis*.

The *Lord's Prayer* here as always sets the tone to the devotions which follow it, and now it fittingly leads our thanksgivings. We feel we cannot do better than use the very words He taught us. In the special *Prayer of Thanksgiving* we

recount the various blessings which are assured to us through "His precious Body and Blood." We are certified, beyond all possible doubt, of GOD'S love and goodness towards us, of our membership in the Body, and of inheritance in the coming Kingdom. Our chief desire is that we may stay where He has placed us, abide and continue in the holy fellowship into which we have been admitted, and do all such good works as GOD has made ready for us.

The note of thanksgiving which has been rising higher and higher attains its full expression in the *Gloria in Excelsis*. Here we render every attribute of praise and honour that mind can suggest, to the Father, in Whose Presence we still stand clothed in the merits of the Death of Christ. "*God's Glory*," for which we specially render thanks, was most chiefly displayed in the Passion : it shines forth, then, conspicuously in that service which celebrates it. For this we render hearty thanks. But though pardoned, and enriched with the Bread of Life, we feel as we face that "great glory" our own unworthiness, and our act of praise becomes a prayer for pity. No less than three times we beseech Him whose work it is to cleanse the world from sin to have mercy upon us. And as the assurance of His love again presses on us, we turn to Him, the Holiest amongst the Mightiest, the Mightiest amongst the Holiest,

with praise and worship, as being alone, with the Holy Ghost through whose blessed inspiration we have been enabled "to magnify GOD's Holy Name," most high in the glory of GOD the Father.

III. The Benediction.—Our Sacrifice of Praise and Thanksgiving is now over. We have been admitted, with such gifts as we could bring, into the "heavenly places," the innermost sanctuary of the LORD of Hosts. We have partaken of the Body and Blood of our LORD and been allowed to join with Him in the pleading of the merits of His death. Before we go back into the world again, He gives us through His Church His word of blessing. As on the day of His Ascension, before the cloud received Him out of their sight, He lifted up His hands and blessed them ; so now, before the inevitable mists of earthly things arise to dim the vision we have enjoyed, He blesses us. The Peace of GOD of which we are assured might lead to presumption, the Blessing we have received might be wasted. That the Peace may keep our minds in the knowledge and love of GOD, and that the Blessing—the unspeakable Gift of Life—may be amongst us forever, is His last word for us.



Exhortations and Devotions

Before

Holy Communion

NOTE.—The following method of preparation is intended rather as a guide than a form or office to be strictly adhered to. Its object is to suggest to those who have but little time to think them out for themselves some freshness of meaning to the familiar phrases in which our Church requires those who come to the LORD's Supper to examine themselves. As it is better not to confine the work of such an examination to one evening, it is suggested that the two first questions should be taken on Thursday, the third and fourth on Friday, the fifth and concluding devotions on Saturday. For those who communicate more often than once a week, an outline of Preparation is suggested on pp. 68-69.

INSTRUCTIONS.

How to prepare for the Holy Eucharist.—We have seen that the leading thought of the Service is Eucharistic. We come to give most humble and hearty thanks to Almighty GOD, our heavenly Father, for that He hath given His Son our Saviour Jesus Christ not only to die for our sins, but also to be our spiritual food and sustenance. But we cannot do this alone. It is only through Christ and in union with His Oblation that we can offer up our Sacrifice of Praise and Thanksgiving. We need Communion. This, then, is our aim—Eucharist through Communion. Are we looking forward to it with expectancy?

1. Have we a thankful remembrance of Christ's Death—a full trust in God's mercy through Christ—feelings of charity towards our neighbour? These are essential to a *spirit of gratitude*.

2. Do we share His feelings about sin? Are we desirous of living as He lived? These are essential to our *communion* with Him.

It will be better to be clear on this last point first, for every one will see how impossible it would be to plead the Sacrifice upon the Cross unless we are one with its spirit. We shall therefore begin our preparation by serious self-examination as to our thoughts, words, and deeds, and then suggest some help by which we may see whether we steadfastly purpose to lead a new life.

DEVOTIONS.

PRAYER FOR AN EARNEST PREPARATION.

O ALMIGHTY Father, I desire in acknowledgment of the many and great blessings Thou hast given me, through Thy Son Jesus Christ, to join in offering to Thee that Memorial which He commanded us to make.

I desire to offer It for Thine own honour, adoration, and glory, in remembrance of His Cross and Passion, and in thanksgiving for all the benefits procured thereby.

And in union with it I desire to offer up all that I am or have, body, soul, and spirit, together with the praises of Thy Holy Church. Help me now by Thy Holy Spirit to make such preparation as may make me less unworthy to receive His blessed Body and Blood, Who is both Priest and Sacrifice. Help me to see my sins and grieve over them, but to see also the fulness of Thy mercy in Christ Jesus.

Help me to be stirred and moved by the devout remembrance of His Passion ; but grant that it may lead me to a more entire consecration, a more serious purpose to lead a new life in charity with all men.

Hear me, O Father, for His sake. Amen.

INSTRUCTIONS.

I. DO I REPENT ME TRULY OF MY FORMER SINS ?

Self-Examination.—The answer to this is not so easy as we might at first imagine. Repentance means self-knowledge and shame. And for this we need the aid of the Holy Ghost, Whose work it is to convict of sin (John xvi. 18). Seek His aid in some such prayer as you will find on the page opposite, and then carefully think over these words of Archbishop Magee exhorting you to be definite : “ Too many penitents content themselves with general acknowledgment of their sinfulness, while they shrink from the labour and pain of searching out each sin, and pondering upon its guilt, and bringing it distinctly and by name before GOD for pardon. Such persons will never have that deep and humbling sense of their own sinfulness which they ought to have. If you would be really penitent, you will call up each sin, one by one, for judgment, you will not hastily dismiss it from your mind, but you will examine it, and consider all the circumstances of it, until you see all the guilt there was in it, and until you feel for it the shame and sorrow you ought to feel. You will confess it distinctly by name ; you will say to GOD, not merely, ‘ Father, I have sinned,’ but ‘ Father, I have done this evil, and this, and this too, in Thy sight : have mercy upon me, pardon me, and strengthen me against these sins in time to come.’ ”

DEVOTIONS.

PRAYER TO THE HOLY GHOST FOR CONVICTION
OF SIN.

O BLESSED Spirit of Truth, thou that searchest the heart and triest the reins, show me the evil and deceits of my own heart, that I may confess them truly with a contrite heart, hiding nothing, excusing nothing, and so may obtain mercy and pardon for them through Jesus Christ.

PRAYER FOR CONTRITION.

ALMIGHTY and everlasting GOD, who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent, create and make in me a new and contrite heart, that I worthily lamenting my sins, and acknowledging my wretchedness, may obtain of Thee, the GOD of all mercy, perfect remission and forgiveness, through Jesus Christ our LORD.

EJACULATIONS.

How many are mine iniquities and sins? Make me to know my transgression and my sin.—*Job* xiii. 23.

If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.—*Job* ix. 20.

I said, I will confess my sins unto the LORD, and so Thou forgavest the iniquity of my sin.—*Ps.* xxxii. 6.

I will declare mine iniquity; I will be sorry for my sin.—*Ps.* xxxviii. 18.

INSTRUCTIONS IN SELF-EXAMINATION.

SINS OF THOUGHT.

Thou understandest my thought afar off.

Ps. cxxxix. 2.

Out of the heart proceed evil thoughts.

S. Matt. xv. 19.

Bringing into captivity every thought to the obedience of Christ.

2 Cor. x. 5.

The word of God is living . . . and quick to discern the thoughts and intents of the heart.

Heb. iv. 12.

“Your thoughts are making you. We are two men, each of us, what is seen and what is not seen. But the unseen is the maker of the other.” (Bishop Steere.)

“What an unfathomable mystery of iniquity lies in these words, ‘sins of thought’! What an awful power of sinning they attribute to man! For what is thought? It is the spirit life of man. The only idea we can have of the spirit within us is that it is something which thinks. Man is a being whose nature it is incessantly to think. In his waking hours his spirit is remembering, reasoning, reflecting, imagining; thought follows thought like sparks from an anvil. Think, then, of the myriads of sins of thought which we must have committed. Think of this awful facility of sinning over and over again, in thought, the deadliest and foulest sins; and then multiply all these sins of commission by those of omission; remember that each evil and impure imagination has usurped the place of some good and holy one, and that every such usurpation is sin.” (Archbishop Magee.)

SELF-EXAMINATION ON SINS OF THOUGHT.

Sins of Omission.—Have I missed any opportunity of purifying my thoughts? Have I learnt any Scripture with a view to filling in those times when I have nothing to think about? Am I sanctifying all my thought, whether of study or business, by prayer at its beginning and close? Have I injured any one directly or indirectly by want of thought? Have I omitted using any of the helps GOD has given me, through meditation or books, for knowing more about GOD and my spiritual destiny? Have I omitted thinking carefully about the expenditure of the money, time, or other blessings He has given to my stewardship? Have I omitted thinking before praying, rebuking, or praising?

Sins of Commission.—Have I excited or encouraged unworthy thoughts of GOD or uncharitable thoughts of men? Have I tried to think the best of others? Have I allowed pain or weariness to make me think much of myself? Have I given way to dreaminess, castle building, foolish or impure imaginations, covetous thoughts, depression? Have I spoiled my Sunday devotion by reading anything that makes it hard to believe in GOD's goodness or man's possibilities?

DEVOTIONS.

After examination say the following:

O ALMIGHTY Father, I, an unworthy sinner, yet redeemed by the precious Blood of Thy Son Jesus Christ, plead before Thee all the holy thoughts of His life upon earth, when for us men and for our salvation He was made man. And, O most merciful Father, for His sake, I pray Thee to pardon all my sins in thought (*espec. . . .*) which since my last Communion I have entertained against Thy will, or caused others to entertain. Amen.

INSTRUCTIONS IN SELF-EXAMINATION.

SINS OF WORD.

Contemptuous language condemned.

Whosoever shall say to his brother, Raca, shall be in danger of the council.—S. Matt. v. 22.

Malicious words condemned.

Whosoever shall say, Thou fool, shall be in danger of hell fire.—S. Matt. v. 22.

Trifling gossip condemned.

Every idle word that men shall speak, they shall give account thereof in the day of judgment.—S. Matt. xii. 36.

Irreverence condemned.

Let not thine heart be hasty to utter any thing before God.
—Eccles. v. 2.

Timidity rebuked.

Be not afraid, but speak, and hold not thy peace.—Acts xviii. 9.

Hastiness forbidden.

Be slow to speak.

“Now, by the aid of the Holy Ghost, try to reckon up the sins of the tongue, only less in number than those of the heart. Think of the profane exclamation, the scoffing speech, the irreverent jest, the cruel slander, the half-hinted calumny, the unkind insinuation, the uncharitable misconstruction, the bitterness and the wrath and the clamour of evil-speaking; think of the taunt and the reproach and the angry retort and the fierce recrimination; think of the deliberate falsehood, and the half-lies and the deceitful pretences and the suppression of truth and the glaring flatteries and smooth hollow compliments of society; think of ‘the foolish talking and jesting that are not convenient,’ the light, trifling, frivolous conversations that fill up so many leisure hours; . . . and add to all these the sins of omission, and so try to form an idea of all the world of iniquity that lies in the tongue, and of the myriad sins of the tongue you must have committed.”

SELF-EXAMINATION ON SINS OF WORD.

Omission.—Have I refused, from cowardice or false shame, to speak out for GOD and His Church? Have I omitted prayers because I was tired? to speak kindly because I was hurried? Have I neglected warning those I knew to be in danger? Have I failed to give encouragement when it was needed?

Commission.—Have I prayed listlessly, without energy? Have I been hasty or unreal in what I have said to GOD? Have I quoted GOD's word irreverently? Have I spoken evil of my parents, and those in authority? or irritably to my equals, dependents, or servants? Have I deliberately said what I did not mean, to gain favor? Have I repeated a story against any one when not obliged? If I have injured any one's character, have I tried to clear it? Have I spoken for GOD or the Church without meekness and fear? Have I murmured, made others unhappy by discontented words? Have I spoken about myself without occasion? claimed powers and successes without giving GOD the glory?

DEVOTIONS.

Lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether.—Ps. cxxxix. 3.

O ALMIGHTY Father, I, an unworthy sinner, yet re-deemed by the precious Blood of Thy dear Son, call to Thy remembrance all the holy words which for us men and for our salvation, He spake upon earth. And O most merciful GOD, I pray Thee from my inmost heart that Thou wilt, for His sake, pardon me all the evil words (*espec. . . .*), which, since my last Communion, I have uttered against Thy will, or caused others to utter. Amen.

INSTRUCTIONS IN SELF-EXAMINATION.

SINS OF DEED.

Profession without action worthless.

Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven.—S. Matt. vii. 21.

Knowledge without action unblessed.

If ye know these things, happy are ye if ye do them.—

S. John xiii. 17.

Noble deeds the purpose of our creation.

We are His workmanship, created in Christ Jesus unto good works.—Eph. ii. 10.

Remember the power of habit, which grace alone can change, expressed in the words :

“Our ill deeds travel with us from afar,

And what we have been makes us what we are.”

If a man knows the law but does not do thereafter, it had been better for him that he had not come into the world. (*Jewish Saying.*)

“Think not merely of those grosser deeds of shame which you may have done, but of those seemingly lighter sins which so easily escape our notice. Think of all the talents you have misused—of the time you have wasted, the health you have lost, the money you have squandered, the intellect you have misapplied, the influence you have abused. And think of the fearful list of sins of omission that come under this head—the means of grace rejected, the Table of the LORD deserted, the assembly of the LORD forsaken, the Word unstudied, the prayer unsaid, the alms withheld. Think, in one word, of all you might and ought to have done to glorify GOD and help your fellow-men, and did not.” (Archbishop Magee.)

SELF-EXAMINATION ON SINS OF DEED.

Sins of Omission.—Have I omitted any habit of devotion—Self-examination, Meditation, Prayer, Thanksgiving, Praise? any customary attentions and duties to any member of my family—husband, wife, parents, children, etc.? any opportunity GOD gave me of helping others in my profession, business, or trade?

Have I done my daily task imperfectly, through indolence, discontent, thoughtlessness, or forgetfulness of GOD's Presence? Am I living according to rule, in my devotions, almsgiving, and daily habits? Have I, through love of ease, rejected the wholesome discipline of the Church provided in her days of fasting and abstinence? through worldliness, disregarded the stimulus of her Festivals? through idle curiosity, failed to realize GOD's Presence in the Sanctuary?

Sins of Commission.—Have I spoiled my spiritual life by self-indulgence in eating or drinking or by any form of unchastity? Have I made faith difficult by living in a worldly atmosphere? Have I behaved irreverently in the House of GOD? Have I injured any one directly or indirectly? Have I defrauded any individual or corporation? If so, have I made the satisfaction that was possible? Have I wasted my health of body or mind, my money, or any gift He has given me, by using them wrongfully?

DEVOTIONS.

O ALMIGHTY Father, I, an unworthy sinner, yet redeemed by the precious Blood of Thy dear Son, call to thy remembrance all the holy deeds which for us men and for our salvation He worked upon earth. And O most merciful GOD, I pray Thee from my inmost heart that Thou wilt pardon, for His sake, all the evil deeds (*espec. . . .*) which, since my last Communion, I have done against Thy will, or caused others to do. Amen.

INSTRUCTIONS IN SELF-EXAMINATION.

II. HAVE I A LIVELY FAITH IN GOD'S MERCY THROUGH CHRIST ?

If our heart condemn us, God is greater than our heart, and knoweth all things.—S. John iii. 20.

Through His Name, whosoever believeth in Him shall receive remission of sins.—Acts x. 43.

If thou canst believe, all things are possible to him that believeth.—S. Mark ix. 23.

Wherefore lift up the hands which hang down, and the feeble knees, and draw near with a true heart in full assurance of faith.—Heb. xii. 12 ; x. 22.

By GOD's help, we have now some knowledge of ourselves ; some shame and hatred of that which spoils, if it does not hinder our fellowship with Christ. The sight of our own sins, committed of our own free will, when a way of escape was provided, would lead us to despair were it not for the promise of GOD's mercy. Though we have sinned, GOD has not "appointed us to wrath, but to obtain salvation through our LORD Jesus Christ." In this mercy, we are now called upon to make an act of faith. The Church asks for a full trust, not a hope that He *may*, but a confidence that He *will*, "forgive us all that is past." If we are without it, it is our privilege to seek out some Minister of GOD's word, and open our grief, that by the benefit of absolution, together with ghostly counsel and advice, our conscience may be quieted. But, further, a "full trust" involves something more than a passive assurance of GOD's forgiveness ; it is a firm persuasion that all the discipline He sends us is given in mercy rather than in anger, is a proof of the visitation of His gracious goodness and not simply of His heavenly displeasure. Recall, then, everything you have found hard or suffered, since your last Communion, and offer it up in union with His Sacrifice.

SELF-EXAMINATION ON THE SIN OF
UNBELIEF.

Do I believe that in spite of all I have done or left undone, GOD will give me, on my hearty repentance, pardon, refreshment, fellowship, and love through His Son? Am I glad to be in His Hands? Do I rejoice in the thought of being His child? Am I willing to let Him do with me what He wills? Am I taking those trials of my life He sends me—dulness, weariness, distractions, loneliness, misunderstandings, pain, etc.—as being for my profit, that I may be a partaker of His Holiness? (*Heb.* xii. 10.)

DEVOTIONS.

O MY GOD, I confess to Thee my many sins of unbelief (*espec.* . . .), and humbly pray Thee to forgive them, for Christ's sake. Amen.

ACT OF FAITH IN GOD'S PARDON.

ALMIGHTY GOD and Heavenly Father, my trust is in Thy mercy, through Jesus Christ, Thy Son, our Saviour. I believe that Thou forgivest all who with hearty repentance and true faith turn unto Thee. I come to Thee in full assurance that by His word of Absolution all my sins will be blotted out. Grant me, for His sake, Thy perfect peace. Amen.

ACT OF TRUST IN GOD'S LOVE.

O HEAVENLY Father, I offer up to Thee all that I now suffer (*espec.* . . .), or may have to suffer, to be united to the sufferings of my Saviour, and to be purified and perfected by His Passion. Help me to follow in the steps of His perfect obedience; and grant that my humble and cheerful service and self-surrender may be perfumed by the incense of His merits, and so become an offering of a sweet savour unto Thee, for Jesus' sake. Amen.

INSTRUCTIONS IN SELF-EXAMINATION.

III. HAVE I A STEADFAST PURPOSE TO LEAD A NEW LIFE?

Can two walk together, except they be agreed?—Amos
iii. 3.

“Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark.”—Phil. iii. 13.

We are now able to look forward with confidence; and as we think of the Sacrificed Life we are about to plead before the Father, as well as receive into ourselves, we ask one more question. Have we a steadfast purpose to lead a new life—to walk as He walked? Are we in sympathy with the great Renunciation and the willing obedience which marked His Life? It would be a heartless mockery to go forward to receive His Sacrificed Life—the Body which was given for us, the Blood which was shed for us—while intending to abide in the old selfish life. Look, then, at the Commandments in the light of His Perfect Example. Consider in what special direction your life ought to move. If nothing is plainly suggested, use the petition of the Collect for the day,¹ and if you have time read over the Epistle, which not seldom enforces the thought of the Collect, and see how our LORD comes forward in the Gospel to meet your need.

¹ See Appendix.

JESUS CHRIST THE INCARNATION OF
THE LAW.

"The Law stands before us, with its revelation of righteousness, as a faithful and resplendent mirror, in which we may behold, without any danger of delusion or mistake, the perfect image of that excellence which we should be ever yielding to GOD."

He that followeth Me shall not walk in the darkness, but shall have the light of life.—S. John viii. 12.

For this is the love of God, that we keep his commandments: and His commandments are not grievous.—I S. John v. 3.

He that keepeth His commandments dwelleth in Him, and He in him.—I S. John iii. 24.

COMMANDMENT I.

Singleheartedness.—*This binds us to "never forget the unseen Father in the activities of the present."* Realize the wholeheartedness of Christ—for Him there is but One Master of his time (S. John ii. 4); but one Estimate of things (S. John v. 30); but one Source of power and influence (S. John v. 30); but one Standard of perfection (S. Matt. v. 48); and the consciousness of His abiding Presence is always felt, whether in the wedding feast, in the public street, on the mountain side, in the Temple, or on the Hill of shame.

COMMANDMENT II.

Spiritual Courage.—*This binds us to a brave contentment with an invisible God.* Realize the patient courage of the LORD in the difficulties of life. Thirty years in the dry ground of Nazareth excites no complaint; physical exhaustion only moves him to assert that "man shall not live by bread alone;" the burden of the world's sin is borne by the prayer, "Not my will, but Thine be

done ; ” want of success in work, by thankfulness (S. Matt. xi. 25) ; the extremest spiritual desolation, by unfailing loyalty, “ My GOD, my GOD, why hast Thou forsaken me ? ”

COMMANDMENT III.

Reverence to God’s Name.—*This binds us to intellectual devotion to the Name of God wherever expressed.* Mark the attitude of our LORD to GOD’S Name. The first petition in His Prayer—Hallowed be Thy Name ; the one Book quoted in temptation, argument, conflict—that in which the Father’s Name is revealed ; the one House that possessed a stronger attraction than His own home—that which bore His Father’s Name ; the one act that most deeply stirred His anger—irreverence to that Name ; the one posture emphasized—that of outward devotion to that Name, “ *He kneeled down and prayed.* ”

COMMANDMENT IV.

Devotion.—*This binds us to the devotion of labour and the labour of devotion.* In labour we see One “ never diverted from His work, never losing its clue, never impatient, never out of heart, Who cries not, nor strives, nor makes haste ; ” One Whose meat was to do the will of Him that sent Him.

In devotion we see One Whose custom it was to go into the synagogue on the Sabbath day (S. Luke iv. 16) ; Who attended the Feasts of the Church (S. John vii. 10) ; Who used the best parts of the day for devotion (S. Mark i. 35) ; Who spent the night in prayer (S. Luke vi. 12).

COMMANDMENT V.

Filial Piety.—*This binds us not only to love, honour, and succour our father and mother, but to honour and obey all in authority, and to order ourselves lowly and reverently to all our betters.*

Though filled with the joy of His Father's House, He went home to practise willing and lowly submission to His parents in despised Nazareth ; though enduring the agony of the Cross, He thinks of His mother and friend ; though rejected, He bade His disciples submit themselves to the authority of the Jewish Church ; though unjustly tried by them, He respected the civil and ecclesiastical courts.

COMMANDMENT VI.

Honour.—*This binds us to reverence all men, to hurt nobody by word nor deed.* See the respect of Christ for those beyond the limits of His own nation, for the haughty Roman, the degraded Canaanite, and the bitter Samaritan. Note what high praise He gives to the Roman officer and the Canaanitish mother, and how when wearied He spends time with the sinful woman. Mark His consideration for poverty and all forms of weakness, in His care for the poor, His patient dealing with the disciples' dulness, His blessing and prayers for little children. Consider His reverence for all sickness or disease, shown in the loving touch and the word of comfort ; and His regard for the social outcasts, manifested by His entering their houses, speaking in their behalf, calling one of them as a disciple.

COMMANDMENT VII.

Self-Control.—*This binds us to remember the sacredness of the body ; to keep it in temperance, soberness, and chastity.* In Jesus, we see One Who was always strong, over Whose quiet strength no bodily want could cast a shadow. Exhausted from want of food, He replies : "Man shall not live by bread alone." Agonized by thirst, He yet receives the poor attempt to relieve it. Confronted with coarseness, He refuses to hear, remains silent and averts His eyes. Overwearied with a long day's work, He yet rises a great while before the dawn for prayer.

COMMANDMENT VIII.

Honesty.—*This binds us to be true and just in all our dealings.* How scrupulously careful was our LORD of the rights of others. He yielded His own rights in public matters lest He should give offence (S. Matt. xviii. 27). He paid men what He never took, healing all manner of disease without charge. He taught men faith, by taking to Himself a family of twelve without any other provision than that which His Father gave Him. He checked impatience, the root of dishonesty, by forbidding His disciples to look beyond the day, and by His own example, He taught men that it was better to starve than to use entrusted powers selfishly.

COMMANDMENT IX.

Truthfulness.—*This binds us to keep our tongues from evil speaking, lying, and slandering.* He it is, the Judge of men, who says, "I judge no man;" Who never judged before hearing the verdict above; Who never passed judgment on man or thing for private ends (S. John v. 30); Who bore merciful witness of publicans and sinners, and witnessed a beautiful confession before Pontius Pilate. By word and example He teaches us not to exceed Yea, yea, Nay, nay, and not to judge others, lest we ourselves be judged with the same measure we mete to them.

COMMANDMENT X.

Contentment.—*This binds us to learn in whatever state we are placed therewith to be content.* Our LORD was content, though He had no place where He could lay His Head, though His friends were poor and simple, though His home was in a hidden and despised village; though His love for the men of Bethsaida and Capernaum was unreturned, and His words so often misunderstood. "I thank Thee, Father," is the spirit of His life.

DEVOTIONS.

After reading through the Commandments, in the light of our Lord's life, say :

O LORD Jesus Christ, Who hast given us in Thy Law light to walk as Thou didst walk, and in Thy Blessed Sacrament strength to follow in Thy steps, confirm my purpose to lead a new life.

Remembering Thy Hidden Life of devotion, I pray Thee to help me to love the Father with all my heart, soul, mind, and strength ; to believe in Him more steadfastly, and to fear Him more reverently ; to worship Him more earnestly, and to thank Him more sincerely ; to confide in Him more fully, and to call upon Him more faithfully ; to honour His Holy Name and His Word more devoutly, and to serve Him more truly all the days of my life.

Remembering Thy Home Life, I pray Thee give me grace to love, honour, and succour my parents and all those to whom I am bound by ties of relationship (*espec. . . .*), and to honour and obey all those whom Thou hast set over me, whether in Church or State.

Remembering Thy Life in the world, I pray Thee to keep me from hurting any one by word or deed, and to help me to be true and just in all my dealing, never bearing malice nor hatred in my heart.

Remembering Thy Life of Self-discipline, Thy fastings and labours, help me to keep my body in temperance, soberness, and chastity, and to labour truly to get my own living, when and where Thou dost call me.

Remembering Thy Life of constant delight in Thy Father's will, help me neither to covet nor desire other men's goods, but to learn in whatever state I am therewith to be content. Amen.

INSTRUCTIONS IN SELF-EXAMINATION.

IV. HAVE I A THANKFUL REMEMBRANCE OF CHRIST'S DEATH?

Let them give thanks whom the Lord hath redeemed and delivered from the hand of the enemy.—Ps. cvii. 2.

Having prepared ourselves for Communion with our LORD, we now seek to enter into the meaning of that Act, which is the ultimate end of our fellowship with Him. He makes us one with Himself that we may with Him glorify the Father. Have we, then, a thankful remembrance of that great Act by which He glorified the Father? (S. John xvii. 1.) Does it occupy, in our minds, the supreme place it has in the Gospels and the Creeds? Is it our chief and only boast? the foundation of our hope? If you have time, read some part of the story of the Passion; seek by the aid of the Holy Spirit to realize something of its cost and meaning. Remember your own share in its blessings. "Christ died for thee. His Blood was shed for thee." These are the words the Church charges you not to forget.

Then bring "the record of the undying power of Christ's death up to date in your own life."¹ All the blessings you have received and still enjoy are yours in consequence of His death. You will here recall any recent national or Church blessings; any particular spiritual good you have, since your last Communion, received through the Church, the Word of GOD or His Sacraments; any other blessings received in the home—through friends and books. You will also thank Him, as S. Paul did, for the spiritual growth of those you are related to or interested in,² for the earthly blessings given to them. And as these pass before your mind your heart will be full of thanksgiving.

¹ Carter, "Preparation for Worship," p. 45.

² Phil. i. 3. Philem. 4. 1 Cor. i. 4.

SELF-EXAMINATION ON THE SIN OF
INGRATITUDE.

Has the Death of Christ constrained me to give up any one sin, or to do one act of unselfishness? Do I believe that without It I should have no hope for myself or for any whom I love? Have I tried to realize any part of the Passion?—the *pain* of the scourging and crucifixion; the *shame* of being treated as one accursed (Gal. iii. 13); the *loneliness* when forsaken by all His friends; the *desolation* which found vent in the terrible cry, My GOD, My GOD, why hast Thou forsaken me? Have I acted as though all the good I have known was entirely due to His Death and Passion?

DEVOTIONS.

O MY GOD, I confess to Thee my many sins of ingratitude and coldness of heart (*espec. . .*). Forgive them, for Christ's sake, and help me to realize with increasing devotion the love shown in His Passion. Amen.

(1) *Say some hymn on the Passion*, or I adore Thee, O Christ, and I bless Thee, because by Thy Cross and precious Blood Thou hast redeemed the world.

(2) *Prayer of General Thanksgiving.* Almighty GOD, Father of all mercies, etc.

(3) Almighty and everlasting GOD, Who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross; Grant that His wonderful sufferings may show me the grievousness of my sins and the punishment due to them, while they give me comfort in showing me the ground of my hope; that so putting my whole trust in Him Who is the Sacrifice and Ransom for our sin, I may enter into the fellowship of His sufferings, and, dying unto the world, may live evermore with Him, my Saviour and Redeemer, Jesus Christ. Amen.

INSTRUCTIONS IN SELF-EXAMINATION.

V. AM I IN CHARITY WITH ALL MEN ?

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.—S. Matt. v. 23, 24.

There is now but one thing that can spoil our sacrifice of praise and thanksgiving, and that is the sin of uncharitableness. Unless we are, so far as may be, at peace with our brethren, we cannot go forward to offer our gift.

Our LORD'S words here are precise. If we should be so unhappy as to have wronged a brother, we must go our way and first be reconciled with him before offering our gift. Reconciliation is not always possible, but we are to do our utmost to make it so. Let us look up at the Cross and see how He preaches peace. To those who were crucifying Him, He gives His prayers ; to him who after long rejection was turning back at the eleventh hour, He gives fellowship and Paradise ; to those who had followed and loved Him, He gave all He had. Pray, then, for your enemies ; give again the hand of fellowship to him who seeks your love ; and on your friends bestow your very best.

Charity is not a passive but an active virtue. It is the spirit of giving. The question, "Am I in charity with all men ?" means, Am I striving to do all I can to bless all with whom I come into contact ? (See 1 Cor. xiii.)

SELF-EXAMINATION ON THE SIN OF
UNCHARITABLENESS.

Beloved, if God so loved us, we ought also to love one another.—I S. John iv. 11.

Let us not love in word, neither in tongue, but in deed and in truth.—I S. John iii. 18.

Is there any one with whom I am out of charity? Is the cause entirely his? Have I done all I could to gain him; *e. g.*, by a letter, a friend, a gift? Am I praying to be one with him? Do I realize that he is as dear to Christ as I am? When others with whom I am associated are overtaken in a fault, have I remembered that the spirit of meekness is the secret of their restoration? (Gal. vi. 1.) Have I considered the difficulties of others—education, surroundings, etc., and how I should have acted had I been placed in their circumstances? Have I tried to realize the intimate closeness of the bond that unites all those who eat of the same Bread and drink of the same Cup? Am I waiting for others to make the first step? Is my forgiveness after the pattern of GOD's forgiveness? (S. Luke xv. 20-24.) Is my life becoming more like His Life—one of giving rather than getting?

DEVOTIONS.

O LORD, Who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Ghost, and pour into my heart that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

From envy, hatred, and malice, and all uncharitableness, Good LORD, deliver me.

May it please Thee in Thy mercy to forgive my enemies, persecutors, and slanderers, and to turn their hearts.

CONCLUDING PRAYERS.

I. PREPARATION FOR THE COMING OF THE LORD
IN THE WORD OF THE GOSPEL.

*May the fountain of the Gospel fill us with the Doctrine
of Heaven. Amen.*

I PRAISE and magnify Thee, O LORD Jesus Christ, from the very depths of my heart for the comforting doctrine of Thy Gospel. Blessed be Thy sacred lips and most gracious tongue, with which Thou didst so often express the delight of the heavenly life, and commend to us the counsels of eternal truth. Grant me, most loving Jesus, Thou best of Masters, that I may with a holy thirst drink from the streams of Thy saving teaching. May I diligently study, wisely understand, and peacefully enjoy the sacred words of Thy mouth, and carefully fashion all my discipline according to their guidance. Amen.

II. PREPARATION FOR THE COMING OF THE LORD
IN THE WORD OF ABSOLUTION.

*By the words of God's Gospel be our sins blotted out.
Amen.*

O JESUS, King of Heaven, Who alone art Holy and True, Who hath the Key of David, Who openeth and no man shutteth, look down upon me with the eyes of Thy compassion and mercy. Raise me, sunk in offences; enlighten me, sitting in darkness; loose me, tied and bound by the chain of sins, that I may serve Thee henceforth with a quiet mind. Amen.

III. PREPARATION FOR THE COMING OF THE LORD
IN THE HOLY SACRAMENT.

Christ, give us the joys of everlasting life. Amen.

JESU, most benign, Who exhortest us to receive Thee, saying. “ My Flesh is meat indeed, and My Blood is drink indeed ;” and “ Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you ;” Have mercy upon me, that I may worthily eat this Bread and drink this Cup, so that I hunger no more, neither thirst any more, nor die eternally.

Jesu, most merciful, Whom Zacchæus received with joy into his house, and Whom the centurion, out of reverence, did not dare to invite under his roof, Have mercy upon me, that I may ever combine the feelings of them both, love and fear, whensoever I receive Thee into my house. Amen.

O LORD our GOD, Who hast called us Christians after the Name of Thine Only Begotten Son, and hast given us Baptism in the Font for the remission of sins ; make me, I beseech Thee, worthy now to receive this Communion for the remission of my sins, and to glorify Thee with thanksgiving. Amen.

With perpetual benediction may the Father everlasting bless me. Amen.

GOD, the Son of GOD, vouchsafe to bless and aid me. Amen.

May the grace of the Holy Ghost enlighten me, heart and body. Amen.

OUTLINE OF SHORT FORM OF PREPARATION.

I. Your Intention.—First, be clear why you are going to the Holy Eucharist. Is it to thank GOD for some spiritual blessing to the world, the Church, or your own soul? For the example and influence of some saint? For some earthly blessing given to you or those dear to you?

Or is it to ask for some much-needed mercy for the Church, yourself, or any one in whom you are specially interested?

Or is it simply for the glory of GOD?

Having realized your intention, state it in a few simple words, such as :

O ALMIGHTY FATHER, I desire in acknowledgment of the many and great blessings Thou hast given us in Thy Son Jesus Christ to join in offering to Thee that Memorial He commanded us to make. But specially I desire to offer It for (*here state your intention*). In Thy loving mercy, accept It for His sake, by and through Whom It is offered. Amen.

II. Your Need.—(a) *Sympathy with the Mind of Christ.* As you can only offer It in union with our LORD, endeavour earnestly, by the aid of the Holy Ghost, to discover what there is in your life preventing fellowship with Him.

What has your life towards God been? Your prayers, Bible reading, meditation, worship?

What has your life towards man been? Thoughts, words, deeds? Think of what you have read; whom you have seen; what you said; what you have done; your daily business, duty, etc., and *how* you did it; what you ought to have done, and *why* you did not do it? Has the spirit of your life been that of thankfulness, cheerful contentment? *Then say:*

I CONFESS to Thee, Almighty GOD, LORD of Heaven and earth, that I have sinned against Thee in thought, word, and deed (*espec.*, . . .); and I pray Thee for Jesus Christ's sake to forgive me all my sins, both those which I have confessed and those which I cannot now remember. Amen.

(b) *Peace with God and Man.*—You cannot offer, if for any reason you distrust the Father. A “full trust” and “a quiet conscience” are essential. Distinguish, however, between distrust and want of joy or sensible assurance. There is nothing necessarily wrong in the latter, often caused by ill-health, weariness, etc., and the Holy Communion is its best remedy.

Make the acts of Faith and Trust on p. 55.

Nor can you offer if, through your own fault, you are out of charity with any one. If such should be the case, ask our LORD to tell you what to do, and do it at once.

Make some act of love to your neighbour, or say the Prayer on p. 65.

(c) *Gratitude for the Death of Christ.*—It is the sacrifice of the Death of Christ that you lift up with thanksgiving. Think a little of what it means—as a great victory over evil (Col. ii. 14, 15), a marvellous act of Love (Rom. v. 8), or a Work of Reconciliation (Rom. v. 10, 11). Remember that without It we should be lost and hopeless.

Express your gratitude and love in the words of some Hymn on the Passion, or some Prayer. (See p. 63.)

III. Your Help.—Our LORD comes to give you His Body and His Blood that you may be sacramentally one with Him in the presentation of His great Oblation. Pray that the Word of the Gospel may dwell in you richly, that the Word of Absolution may cleanse you from all sin, that the Blessed Gift of His Sacrificed Life may strengthen and refresh your whole being.

Say the Prayers on pp. 66, 67, or one of the Eucharistic Hymns.

PREPARATION ON THE MORNING OF RECEPTION.

On ordinary occasions, Psalm lxxxiv.

During Penitential seasons, Psalm cxxx.

On Saints' Days, Psalm xv.

(From ancient sources.)

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

OUR FATHER.

℣ And lead us not into temptation.

℞ But deliver us from evil.

℣ I said, LORD, have mercy upon me.

℞ Heal my soul, for I have sinned against Thee.

℣ Turn Thee again, O LORD, at the last.

℞ And be gracious unto Thy servants.

℣ Let Thy mercy, O LORD, be showed upon us.

℞ As we do put our trust in Thee.

℣ Let Thy Priests be clothed with righteousness.

℞ And let Thy Saints sing with joyfulness.

℣ Cleanse Thou me from my secret faults.

℞ And keep Thy servant also from presumptuous sins.

℣ O LORD, hear my prayer.

℞ And let my cry come unto Thee.

Let us pray :

MOST Gracious GOD, incline Thy merciful ears to our prayers, and enlighten our hearts by the grace of Thy HOLY SPIRIT ; that we may worthily approach Thy Holy Mysteries, and love Thee with an everlasting love.

O LORD, we beseech Thee, may the Comforter Who proceedeth from Thee illuminate our minds, and lead us, as Thy SON hath promised, into all truth.

O LORD, we beseech Thee, may the power of the HOLY

GHOST be with us, and both mercifully cleanse and purge our hearts, and defend us from all adversities.

Cleanse our consciences, we beseech Thee, O LORD, by Thy visitation : that Thy SON our LORD JESUS CHRIST, when He cometh, may find in us a mansion prepared for Himself ; through the Same Thy SON JESUS CHRIST our LORD, Who liveth and reigneth with Thee in the Unity of the Same SPIRIT, ever One GOD, world without end. Amen.

Almighty and Everlasting GOD, behold I approach the Sacrament of Thy Only-Begotten SON, our LORD JESUS CHRIST. As one sick, I come to the Physician of life : as unclean, to the Fountain of mercy : as blind, to the Light of eternal splendour : as needy, to the LORD of Heaven and earth. I implore therefore the abundance of Thine Infinite Majesty, that Thou wouldest vouchsafe to heal my sickness, to wash my foulness, to lighten my darkness, to enrich my poverty, and to clothe my nakedness, that I may receive the Bread of Angels, the King of Kings, and Lord of Lords, with such reverence and fear, such contrition and love, such faith and purity, such devotion and humility, as is expedient for the welfare of my soul. Grant me, I beseech Thee, to receive not only the Sacrament of the LORD'S Body and Blood, but also the virtue of the Sacrament. O most Merciful GOD, grant me so to receive the Body of Thy Only-Begotten SON, our LORD JESUS CHRIST, Which He took of the Virgin Mary, that I may be incorporated in His mystical Body and reckoned among His members ; and so to drink His Blood, that my soul may be washed from every stain of sin. And O most loving Father, grant me that Him Whom I now desire to receive beneath a veil, I may hereafter behold for ever with unveiled face, even Thy beloved SON Who liveth and reigneth with Thee in the Unity of the Holy Spirit, GOD for ever and ever. Amen.

YE royal priests of Jesus, rise,
And join the Daily Sacrifice ;
Join all believers in His Name
To offer up the spotless Lamb.

Your meat and your drink offerings throw
On Him Who suffered once below,
But ever lives with GOD above
To plead for us His dying love.

Whate'er we cast on Him alone
Is with His great Oblation one ;
His sacrifice doth ours sustain,
And favour and acceptance gain.

On Him Who all our burdens bears,
We cast our praises and our prayers ;
Ourselves we offer up to GOD,
Implunged in His atoning Blood.

Mean are our noblest offerings,
Poor, feeble, unsubstantial things ;
But when to Him our souls we lift,
The Altar sanctifies the gift.

Our persons and our deeds aspire
When cast into that hallowed fire,
Our most imperfect efforts please
When joined to Christ our Righteousness.

Mixed with the sacred smoke we rise,
The smoke of His Burnt-Sacrifice,
By the Eternal Spirit driven
From earth, in CHRIST, we mount to heaven.

From " Hymns on the Lord's Supper "
by J. and C. WESLEY.

The Order of the
Administration of the Lord's Supper
Or
Holy Communion

PREPARING TO ENTER THE COURTS OF THE LORD'S HOUSE.

All things are ready: be ye also ready.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Veni Creator.

COME, HOLY GHOST, our souls inspire.
And lighten with celestial fire.

Psalm xliii. *Judica me, Deus.*

GIVE sentence with me, O GOD, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For Thou art the GOD of my strength, why hast Thou put me from Thee : and why go I so heavily, while the enemy oppresseth me ?

3 O send out Thy light and Thy truth, that they may lead me : and bring me unto Thy holy hill, and to Thy dwelling.

4 And that I may go unto the Altar of GOD, even unto the GOD of my joy and gladness : and upon the harp will I give thanks unto Thee, O GOD, my GOD.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

5 O put thy trust in GOD : for I will yet give Him thanks, which is the help of my countenance, and my GOD.

Glory be to the Father.

WE SUPPLICATE and entreat Thy Goodness that this Mystery, planned for our salvation, may not be to the condemnation of any of Thy people, but to the blotting out of sin, and to the renewal of soul and body. May all our service be well pleasing to Thee our GOD and Father, through the mercy and love towards men of Thine only begotten Son Jesus Christ. Amen.

DIRECTION OF THE INTENTION.

MOST MERCIFUL FATHER, I humbly approach Thine Altar desiring to join in presenting before Thee the One Sacrifice which Thy Blessed Son, our Saviour Jesus Christ, once made upon the Cross, and now continually pleads for us in Heaven, and which He hath commanded us to shew forth on earth till He come.

I desire to offer It, first, for Thine own honour, praise, adoration, and glory, for Thou didst provide the Sacrifice which our High Priest ever presents.

Secondly, in remembrance of His Blessed Passion and Precious Death, His most glorious Resurrection and Ascension.

Thirdly, in thanksgiving for all Thy blessings bestowed in Him upon Thy whole Church, whether expectant in Paradise or militant on earth, and for those bestowed on me Thy unworthy servant (*espec. . . .*).

Fourthly, for the remission of the sins of Thy whole Church, especially those which hinder the work of that Branch of Thy Church of which I am a member, those of the parish in which I live, of the household to which I belong, and particularly my own most grievous sins (*espec. . . .*).

Lastly, for obtaining all those blessings for Thy Holy Catholic Church, for the Church in this land, the diocese, parish, and household to which I belong, and for me, as Thou knowest to be best for us, that such as are yet alive may finish their course with joy, and that such as are dead in the LORD may rest in peace and hope and rise in glory, for the LORD's sake whose Death we are now about to commemorate. Amen.

TAKE AWAY from us, we beseech Thee, O LORD, all our iniquities, and the spirit of pride and arrogance which Thou resistest, and fill us with the spirit of holy fear, that we may worthily enter into the HOLY of HOLIES. Amen.

IN THE OUTER COURT.

APPROACH TO THE ALTAR OF BURNT OFFERING.

I will go unto the Altar of God, even unto the God of my joy and gladness.

The Lord's Prayer stands first, as summing up the whole of the Service in our LORD's words. Say it with Eucharistic intention.

OUR FATHER, Which art in Heaven, Help us to realize afresh in this Eucharist the glory of Thy Name, May Thy Kingdom through Its mighty efficacy be more firmly and widely established in the earth, and Thy will as revealed in the Cross more perfectly adored. Feed us this day with the Bread of Life. Give us absolution for the past, and strength to meet all the dangers and trials of the future. Amen.

The Collect for Purity emphasizes the necessity of cleansing before offering. As in the case of the Jewish Sacrifices, the victims were cut in pieces before they were offered, signifying the laying open to the eye of GOD the inmost being of the offerer; so we, before we offer our bodies, souls, and spirits, bare our inmost selves before His eye, recognizing that all the secrets of our hearts "are naked and opened unto the eyes of Him with Whom we have to do." It is this recollection that leads us to pray so earnestly that He, by the inspiration of His Holy Spirit, will cleanse our thoughts, that we may not only perfectly love Him, but worthily magnify His Name in the offering up of our Eucharist.

The Lord's Prayer.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

The Collect for Purity.

ALMIGHTY God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name ; through Christ our Lord. *Amen.*

IN THE OUTER COURT.

BEFORE THE ALTAR OF BURNT OFFERING.

The priest shall burn all upon the Altar, to be a burnt sacrifice unto the Lord.

“Man’s duty to GOD is not the giving up of one faculty, but the entire surrender of all. So Christ sums up the First Commandment—*all* the mind, *all* the soul, *all* the affections He reserved nothing. All was burnt, all consumed upon the altar.”

The Call:

I. To Singleheartedness.—*Thou shalt love the Lord thy God with all thy heart.*

For thyself, pray for a more constant faith, a more steadfast aim, a purer intention, and a more whole-hearted devotion.

For the Church, pray that she may increasingly recognize that her whole life belongs to the Bridegroom, and that her witness to this in outward forms of daily devotion may be ever clearer and more distinct, and that she may be delivered from the temptation to try and serve two masters.

II. To Spiritual Courage.—*Thou shalt love the Lord thy God with all thy soul.*

For thyself, pray for courage in times of depression, trial, or suffering ; for patience in weary waiting, for trust in desolation, and a brave contentment with an invisible GOD.

For the Church, pray for faith when harassed by foes within and without, for patience with the limitations of spiritual knowledge, for steadfast reliance on the unseen guidance of the Holy Ghost, and the perpetual presence of her invisible Head.

The Ten Commandments.

I.

GOD spake these words, and said : I am The LORD thy GOD : Thou shalt have none other gods but Me.

Lord, have mercy upon us, and incline our hearts to keep this law.

II.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth ; thou shalt not bow down to them, nor worship them ; for I The LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me ; and show mercy unto thousands in them that love Me and keep My commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

IN THE OUTER COURT.

BEFORE THE ALTAR OF BURNT OFFERING.

The priest shall burn all upon the Altar, to be a burnt sacrifice unto the Lord.

The Call :

III. To Reverence.—*Thou shalt love the Lord thy God with all thy mind.*

For thyself, pray for a more earnest and constant study of the Bible, for a heartier desire to be in those places where the Name of GOD is made nigh, for fervour of spirit and recollectedness of mind.

For the Church, pray that she may be a faithful witness against irreverence in priest or people, against superstitious or profane use of the Holy Writings and Sacred Things, against slothful indifference to the intellectual demands of GOD's Revelation, and be increasingly zealous in bearing brave testimony to the Blessed Name throughout the earth.

IV. To Devotion.—*Thou shalt love the Lord thy God with all thy strength.*

For thyself, pray for conscientious earnestness in your daily work, and for a growing love of such days of spiritual refreshment and healthful discipline as the Church has provided.

For the Church, pray that she may set her face boldly against any violation of her children's Day of Rest ; be forward in shewing herself a pattern of all good works, bodily and spiritual ; and steadfast in holding forth to men the hope of eternal rest.

The Ten Commandments.

III.

Thou shalt not take the Name of The LORD thy GOD in vain, for The LORD will not hold him guiltless, that taketh His Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

IV.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of The LORD thy GOD. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days The LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore The LORD blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

IN THE OUTER COURT.

BEFORE THE ALTAR OF BURNT OFFERING.

Thou shalt love thy neighbour as thyself.

Man's duty to his neighbour is that of service, but after the example of Christ, as "an offering unto the LORD." Thus He gladly was spent for others, though the more He loved them, the less He was loved.

The Call :

V. To Piety.—*Learn first to show piety at home.*

For thyself, pray for the gifts of filial piety and tender-hearted affection in all the relationships of life; for loyalty to the Church and patriotism.

For the Church, pray that she may always live in willing and loving subjection to the Bridegroom, and be increasingly filled with love and reverence for the teaching of the saints in the past.

VI. To Honour.—*Honour all men.*

For thyself, pray for a genuine respect for every man as made in the image of GOD and redeemed by the Blood of Christ, and for patience with all human infirmity.

For the Church, pray that she may witness against all respect of persons in the House of GOD or in courts of law, and all indifference to the claims of the out-cast and poor.

VII. To Self-control.—*Be sober. Be vigilant.*

For thyself, pray for strength against the seductions of ease and luxury, and courage to observe the healthful restraints of the Church, and to practise any form of self-discipline that may help others.

For the Church, pray for steadfastness in witnessing against all invasions of the sacredness of the marriage tie, and against immorality wherever and by whomsoever manifested.

The Ten Commandments.

V.

Honour thy father and thy mother ; that thy days may be long in the land which the LORD thy GOD giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

VI.

Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

VII.

Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

IN THE OUTER COURT.

BEFORE THE ALTAR OF BURNT OFFERING.

Thou shalt love thy neighbour as thyself.

The Call:

VIII. To Honesty.—*In all things willing to live honestly.**For thyself*, pray to be scrupulously honest in appearance as well as in act, to be faithful in little as well as great things, to be "rich towards GOD" and generous towards man.*For the Church*, pray for the spirit of counsel, that she may exert her influence wisely in all questions relating to capital and labour, and witness boldly against fraud and corruption.**IX. To Truthfulness.**—*Speak every man truth with his neighbour.**For thyself*, pray for courage to witness for Christ and His Church, for self-control in what you say of others, for love of truth, and hatred of falsehood, malice, and all uncharitableness.*For the Church*, pray for the increase of the spirit of justice and fairness, that her children speak not evil of those who misunderstand her; and for such a love of the truth that her teachers "rightly lay out the Word" of the Gospel.**X. To Contentment.**—*Be content with such things as ye have.**For thyself*, pray for the spirit of cheerful contentment, and for hatred of all forms of covetousness.*For the Church*, pray that her satisfaction with the rule of the Bridegroom may be expressed in bright and joyous services, and that she may witness against all worldly ambition and self-seeking, whether in priest or people.

The Ten Commandments.

VIII.

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

IX.

Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

X.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ *Then the Minister may say,*

Hear also what our LORD Jesus Christ saith.

Thou shalt love thy LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Here, if the Decalogue hath been omitted, shall be said,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

IN THE OUTER COURT.

BEFORE THE ALTAR OF BURNT OFFERING.

*And if any one will offer a meat offering unto the Lord,
he shall pour oil upon it.*

The Appeal.—Before we can offer after the pattern shown us in the Law of our LORD'S Life, we need that which in the old offerings was symbolized by the oil; *i.e.*, the power of the Holy Ghost. Oil, or water which signified the action of the same Blessed Spirit, was the ingredient of every sacrifice. So prayer, the result of His movement within us, must precede, accompany, and follow every offering. With Christ, though all He did was in itself a sweet savour to the Father, yet Prayer was His Life, no part of His oblation was without it. How much more, then, is prayer necessary to our offerings!

Collect for Consecration.—In this we ask that we may delight to walk in the way we have looked at, that of Love to GOD and Love to man, and be strong to carry out the works in which all those who walk therein are engaged.

Collect of the Day.—This embodies your special Eucharistic aspiration. It points the particular direction in which you desire the life of the Church and that of your own soul to move. It is that on which you have your eyes for a whole week. Make it deliberately and earnestly.

Collect for Consecration.

¶ *Then the Minister may say,*

Let us pray.

O ALMIGHTY LORD, and everlasting GOD, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our LORD and Saviour Jesus Christ. *Amen.*

Collect or Collects of the Day.

IN THE OUTER COURT.

BEFORE THE ALTAR OF BURNT OFFERING.

I will hear what God the Lord will speak, for He will speak peace unto His people and to His Saints.

The Epistle.—Before you hear the word of the Gospel, meeting your needs, the Church moves you, in the words of Apostles or Prophets, to expect the fulfilment of His promise to help all those who cry unto Him. It was an old English custom to kneel during the Epistle. This, though apparently not so primitive as sitting, has the advantage of emphasizing the sense of expectancy.

The Answer.—*The Holy Gospel.*—This is the only occasion on which we stand to listen to Holy Scripture. It is a precious relic of the past days when the Gospel was honored with reverence not unlike that given to the sacred elements. Enclosed in a magnificent casket it was carried into the church in procession and laid upon the Altar with much ceremony. When it was read, men were bidden “to stand up in great silence” and “with soul and ear erect;” the Emperor put off his crown, and the people laid aside their staves. Do you also listen with great attention and reverence to the Word of the LORD, for “the Gospel hath such affinity to Christ that it is properly the Word of GOD and bears the name of our LORD.” By It He cleanses your mind, conforms and assimilates it to His own, so that you are prepared to offer with Him the Sacrifice of Faith, Alms, and Intercession.

The Epistle.

Before the Gospel :

Glory be to Thee, O LORD.

The Holy Gospel.

After the Gospel :

Thanks be to Thee, O LORD.

IN THE OUTER COURT.

AT THE ALTAR OF BURNT OFFERING.

Thou shalt love the Lord thy God with all thy mind.

Making the Sacrifice of Faith.—The Creed is your response to the appeal of the First and Third Commandments. You offer It in union with our LORD. He is our Leader in Faith, for “He too looked through the present and the visible to the future and unseen, . . . placing Himself at the head of the great army of heroes of faith.”

Recall His unswerving faith in the Father, even in the darkest hour upon the Cross; in His Church and her future when she lay like a seed trodden under foot of men; and you will make your act of faith with great joy and hope. You will rejoice to repeat “the words by which martyrs have lived and died, the words under which new nations have been enrolled as soldiers in Christ’s army, the words which have remained through every vicissitude the standard of the Christian belief.” But, as you do so, remember that your repetition, every time you make it, carries with it a pledge of the sacrifice of your mind. It is a promise of *time* to be bestowed in contemplation of the great truths you profess, of *patience* in learning their meaning, of *labour* in reading all that may help you to understand them, and of *determination* to witness to their truth.

Offer up, then, your faith in ONE GOD—the FATHER—the Creator of all things seen and unseen: And in JESUS CHRIST—His only begotten Son, who for our salvation was made man, became obedient unto death, even the death of the Cross, and now lives and reigns King of Kings and Lord of Lords: And in the HOLY GHOST—the LORD and the Giver of Life, speaking through the Prophets, manifesting His unseen action through the Church, applying to our souls the forgiveness of sins, and preparing our bodies for the Resurrection, and our whole selves for the unspeakable blessedness of Eternal Life.

The Creed.

I BELIEVE in ONE GOD the FATHER Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in ONE LORD JESUS CHRIST, the only-begotten SON of GOD, Begotten of His FATHER before all worlds, GOD of GOD, Light of Light, very GOD of very GOD, Begotten, not made ; Being of one substance with the FATHER ; By Whom all things were made : Who, for us men, and for our salvation, came down from heaven, AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY. AND WAS MADE MAN, And was crucified also for us under Pontius Pilate. He suffered, and was buried ; And the third day He rose again, according to the Scriptures ; And ascended into heaven, And sitteth on the Right Hand of the FATHER : And He shall come again with glory to judge both the quick and the dead ; Whose kingdom shall have no end.

And I believe in the HOLY GHOST, The LORD, and Giver of Life, Who proceedeth from the FATHER and the SON, Who with The FATHER and the SON together is worshipped and glorified ; Who spake by the Prophets. And I believe one Catholic and Apostolic Church : I acknowledge one Baptism for the remission of sins ; And I look for the Resurrection of the dead ; And the Life of the world to come. Amen.

IN THE OUTER COURT.

AT THE ALTAR OF BURNT OFFERING.

To do good and to distribute, forget not; for with such sacrifices God is well pleased.

Making the Sacrifice of Alms and Oblations.—Our offering is not simply that of the mind, but also that of the body. Our gifts of money, bread and wine, represent the fruits of our labor, whether as individuals or in our corporate capacity as a congregation of Christ's Church. In the presentation of our alms, we not only make some return for GOD's blessing on our labors, but we offer with it our work, whether it be that of study, business, or trade, for His Church, through Jesus Christ. It is our acknowledgment that the strength and ability for it came from Him. The oblations of bread and wine we offer as representing all the material gifts by which our lives have been enriched.

When you have given your alms, say,

O ALMIGHTY GOD, the Source and Strength of every good work, accept and prosper, we pray Thee, the labours of us Thy servants and of this parish (*espec. . . .*), which we offer unto Thee in union with the One Oblation of Thy Son our Saviour Jesus Christ, and grant that whatever may be their issue, we may be pleasing to Thee, and glorify Thy Name, through Jesus Christ our LORD. Amen.

When the Oblations of Bread and Wine are being presented, say,

WE beseech Thee, O LORD, to accept these our Oblations of Bread and Wine, granting us to have thankful hearts for all these Thy gifts by which our bodily lives have been refreshed, and vouchsafing to all who shall receive the Holy Mysteries the spiritual Meat and Drink needed for the sustenance of our souls. Amen.

The Offertory Sentences.

Let your light so shine before men, that they may see your good works, and glorify your Father Which is in Heaven.—*S. Matt. v. 16.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets.—*S. Matt. vii. 12.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?—*1 Cor. ix. 11.*

He that soweth little, shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for GOD loveth a cheerful giver.—*2 Cor. ix. 6-7.*

IN THE OUTER COURT.

AT THE ALTAR OF BURNT OFFERING.

I exhort therefore that . . . supplications, prayers, intercessions and giving of thanks be made for all men.

Making the Sacrifice of Prayers and Thanksgiving.—We now complete our first offering.

(1) Make your Intercessions definite by recollecting the needs of the Church or individuals.

(a) *The Universal Church.* Think of the divisions between East and West ; of the ignorance and superstition still prevailing in large parts of the Church ; and pray for truth, unity, and concord.

(b) *All confessing Christ's Name.* Think of the terrible loss of power, the waste of money and time, caused by our unhappy divisions ; and pray for "agreement in the Truth."

(c) *All Christian Rulers.* Consider their difficulties, and ask that they may be wise, strong, just, and zealous for the Catholic Faith.

(d) *The Clergy.* Think of the untold good resulting from a saintly life ; of the injury to Christ's Flock by irreverence or false teaching ; and pray for their sanctification.

(e) *All God's People, especially those present.* Remember here those you ought to pray for.

(f) *The sick—the anxious—the sorrowing—the needy.* Think of those whose trials have been lately brought before you in conversation, of those in our Hospitals and Homes, of the destitute and homeless, of the many trying to meet their difficulties without prayer.

(2) Make your Thanksgivings definite by calling to mind some of the departed who have helped your life. The Kalendar ought to give suggestions.

The Prayer for the Church.

Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and everliving GOD, who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men ; We humbly beseech Thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto Thy Divine Majesty ; beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord : And grant that all those who do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments. And to all Thy people give Thy heavenly grace ; and especially to this congregation here present ; that, with meek heart and due reverence, they may hear, and receive Thy holy Word ; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee, of Thy goodness, O LORD, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear ; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

** If there be no alms or oblations, then shall the words [to accept our alms and oblations, and] be left unsaid.*

THE HOLY PLACE.

APPROACH TO THE ALTAR OF INCENSE.

O that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men; that they would offer unto Him the Sacrifice of Thanksgiving.

The Call.—From the Outer Court, we now pass into the Holy Place. In some churches, the change which the Exhortations introduce is indicated by the advance of the Communicants into the Chancel. The advance, however, to which we are summoned is spiritual rather than bodily. We are called to a more difficult task, a more ardent devotion. The *Sanctus* symbolized by the Altar of Incense makes larger demands upon us than those we have responded to at the Altar of Burnt Offering. The tone of Preparation is deeper, that of the Exhortations more urgent. The motive, too, is stronger. In the Law we had the example of the Life of Christ, in the Exhortations we have the Death and Passion of Christ. As the one stirred us to the devotion of service, so the other to the devotion of praise and adoration. Most men can recognize their indebtedness to GOD, but how few the loveliness of His Character! The Holy Place is for Priests, those who by the “unction of the Holy One” given in Confirmation “know all things,” and are therefore able “to apprehend with all saints” something of “the breadth, and length, and depth, and height” of the mystery of Love revealed in the Comfortable Words. With the *Sanctus* before us, we can realize the necessity of such a penitence as is expressed in the Confession, and such a cleansing as is promised in the Absolution.

The Exhortation.

DEARLY beloved in the LORD, ye who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how S. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the LORD; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained for us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness, all the days of our life. *Amen.*

The Invitation.

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

IN THE HOLY PLACE.

BEFORE THE ALTAR OF INCENSE.

“ Standing afar off.”

The Lowly Appeal.—The Altar of Incense is before us, but we dare not approach. “A great way off,” this is our feeling as we realize how our sins have separated between us and GOD. The nearness reveals the distance, as S. Peter felt in the boat. (S. Luke v. 8.) But if we confess, He is “faithful and just to forgive.” Recall, as you repeat the words :

Your sins of thought—*espec.* :

Your sins of word—*espec.* :

Your sins of deed—*espec.* :

And in appealing to GOD to rid you of your own burden, do not forget the unknown burdens of your brethren, “Forgive *us* all that is past.”

If you are remaining for a second celebration, think of the sins of the Church, and confess with shame that you have done so little to prevent them, nay, that in all you are more or less implicated—the worldliness that has invaded the sanctuary, the self-indulgence that cripples missionary effort, the cowardly indolence that dares not grapple with poverty, the faithlessness in prayer, the discord and disunion, etc., etc.

*Then shall this general Confession be made, . . .
humbly kneeling.*

The Confession.

ALMIGHTY GOD, Father of our LORD Jesus Christ, Maker of all things, Judge of all men ; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For thy Son our LORD Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name ; Through Jesus Christ our LORD. Amen.

IN THE HOLY PLACE.

BEFORE THE ALTAR OF INCENSE.

“Made nigh by the Blood of Christ.”

The Answer.—Now exert your faith, for “according to thy faith so be it unto thee.” Put away all thoughts of the scale of human forgiveness. He who tells us to forgive even until seventy times seven will not do less than He commands. Remember GOD’S Word :

Your sins are forgiven you for His Name’s sake.—
1 *S. John* ii. 12.

Thy faith hath saved thee ; go in peace.—*S. Luke* vii. 50.

Being reconciled we shall be saved by His Life.—
Rom. v. 10.

The Comfortable Words.—With all the mists of sin cleared away, we are now able to take in something of that wonderful vision of the Love of GOD which Christ shows us. The whole Gospel is revealed to us.

Here say secretly :

1. O LORD, what Thou sayest is true. Thy care for me is greater than all the care I can take for myself.—*De Imitatione.*

2. How hast Thou loved us, good Father, Who spared not Thine own Son, but delivered Him up for us ungodly.—*S. Aug.*

3. And in this world He was, and into this world He came, to save sinners ; unto Whom my soul confesseth, and He healeth it, for it hath sinned against Him.—
S. Aug.

4. My hope is strong in Christ. for He maketh intercession to Thee for my sins, Who has overcome the world, numbering me among the weak members of His Body.—
S. Aug.

¶ *Then shall the Priest (or the Bishop if he be present) stand up, and turning to the people, say,*

The Absolution.

ALMIGHTY GOD, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our LORD. *Amen.*

¶ *Then shall the Priest say,*

The Comfortable Words.

Hear what comfortable words our Saviour Christ saith unto all who truly turn to Him.

COME unto Me, all ye that travail and are heavy laden, and I will refresh you.—*S. Matt. xi. 28.*

So GOD loved the world, that He gave His Only-Begotten Son, to the end that all that believe in Him should not perish, but have Everlasting Life.—*S. John iii. 16.*

Hear also what Saint Paul saith.

THIS is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.—*I S. Tim. i. 15.*

Hear also what Saint John saith.

IF any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the Propitiation for our sins.—*I S. John ii. 1, 2.*

IN THE HOLY PLACE.

AT THE ALTAR OF INCENSE.

*“The smoke of the incense . . . ascended up before
God out of the angel’s hand.”*

Making the Offering of Praise.—You now approach the altar of incense, and the Church appeals to you to put forth all your faculties that you may worthily offer the Spiritual Sacrifice of Praise. You are not now to think of what GOD has done for you, so much as of what He is, His Glory, Infinite Perfections, Eternal Love. This is the theme of angels’ praise. They are lost in admiration of what He is. They cry, “Holy, Holy, Holy,” as expressing their sense of the absolute Beauty and Purity of GOD. These are reflected for us both in heaven and earth, which we confess to be full of His Glory. It is the vision that we have just looked upon that explains this. Knowing the Self-Sacrifice of GOD, we can feel that the earthly battle-fields and scenes of sorrow and strife do not really mar the loveliness of nature. They are the marks of the progress of the Son of GOD in His victory over sin. Yes, the *whole* earth is *full* of His Glory. “Glory be to Thee, O LORD Most High.”

¶ *After which the Priest shall proceed, saying,*

Sursum Corda.

Lift up your hearts.

Answer. We lift them up unto the LORD.

Priest. Let us give thanks unto our LORD GOD.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

The Preface.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O LORD, * Holy Father, Almighty, Everlasting GOD.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising Thee, and saying,

The Sanctus.

Holy, holy, holy, Lord God of hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High. Amen.

* These words [*Holy Father*] must be omitted on Trinity Sunday.

IN THE HOLY PLACE.

AT THE ALTAR OF INCENSE.

*"As for me, I will be talking of Thy worship, Thy glory,
Thy praise and wondrous works."*

Making the Offering of Praise.—On particular occasions the Church has peculiar motives for praise. These Prefaces strike the particular note that governs the Church's Seasons and bring out some special feature of God's Love, for adoration.

Christmas shows us the love of the Father in giving His Son to be born, the wonderful condescension of the Son in becoming incarnate, and the love of the Holy Ghost in so sanctifying our Human Nature, that it was without spot of sin when taken into union with the Word.

Easter witnesses to our Reconciliation and Justification, and to the gift of everlasting life provided by the Father, purchased by the Son, and applied to our souls by the Holy Ghost.

The Ascension assures us of the Father's desire to have us with Himself, of the preparation being made by the Son for our abode in the heavenly mansions, of the unceasing work of the Holy Ghost in making us "meet to be partakers of the inheritance of the Saints in light."

Whitsunday speaks of the gracious gift of illumination and sanctification sent to us by the Father in the Person and Work of the Holy Ghost, and procured for us by the Mediation of the Son, the fruits of which the Spirit receives and bestows upon us.

The Feast of Trinity calls to our minds the substantial and essential Unity in which the Three Blessed Persons dwell. We worship One GOD, One LORD. And though to the Father we ascribe our Creation, to the Son our Redemption, and to the Holy Ghost our Sanctification, yet we confess that the glory of Each is the same without any difference or inequality.

Proper Prefaces.

Upon Christmas-day, and seven days after.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary His Mother; and that without spot of sin, to make us clean from all sin.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: For He is the very Paschal Lamb, Which was offered for us, and hath taken away the sin of the world; who by His Death hath destroyed death, and, by His Rising to life again, hath restored to us Everlasting Life.

Upon Ascension-day, and seven days after.

THROUGH Thy most dearly beloved Son Jesus Christ our LORD; Who, after His most glorious Resurrection, manifestly appeared to all His Apostles, and in their sight ascended up into heaven, to prepare a place for us, that where He is, thither we might also ascend, and reign with Him in glory.

Upon Whitsunday, and six days after.

THROUGH Jesus Christ our LORD; according to Whose most true promise, the Holy Ghost came down as at this time from Heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ.

Upon the Feast of Trinity only, may be said,

WHO art One GOD, One LORD; not one only Person, but Three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality.

¶ *Or else this may be said, the words [Holy Father] being retained in the Introductory Address.*

FOR the precious death and merits of thy Son Jesus Christ our LORD, and for the sending to us of the Holy Ghost, the Comforter, Who are One with Thee in Thy eternal Godhead.

THE HOLY OF HOLIES.

PREPARING TO ENTER THE INNER SANCTUARY.

Having boldness to enter into the Holiest by the Blood of Jesus.

Through Him we have access by One Spirit unto the Father.

The Appeal.—Make this with a realization of the unspeakable solemnity which belongs to that Presence into which you are now to enter. You approach the Father, the same Father whose covenanted Presence was symbolized of old by the cherubim overshadowing with their outstretched wings the Ark of GOD, and by the golden glory of the Shekinah that hovered above the Mercy Seat and glowed in the dark sanctuary. His Presence is not less awful now than then, though figured to us by that simple word "Table." In its bright white light our best deeds are but as filthy rags. We dare not even lie low beneath His footstool. We have no access but through the Blood of Jesus pleaded and partaken of; so we are taught to pray that we may so "eat the Flesh of His dear Son Jesus Christ, and drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us." Being made one with Him, we can face the glory of the Father's Presence and participate by faith in that which, when fully revealed hereafter, will constitute the Beatific Vision of His Saints. But take heed that at that lofty moment, when you are lifted up into the Heavenly Places by the supernatural power of the Body and Blood of Christ, you have something which you can share with Him who invites you to His Table. His Love is in His Son Jesus Christ, the "Beloved." Yours must be there too.

Prayer of Humble Access.

WE do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, whose property is always to have mercy : Grant us therefore, gracious LORD, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

Behold, what manner of love the Father hath bestowed upon us.

The Gloria.—The first words in the great Consecration Prayer are those of worship and adoration. Before we “show forth the LORD’S Death” before the Father, we acknowledge with love and gratitude His tender mercy and the love of His only Son Jesus Christ, made so plain to us upon the Cross. Try by frequent meditation to realize these.

I. The Father’s tender mercy.

“The Father Himself loveth you.”

Mine is an unchanging love,
Higher than the heights above.
Deeper than the depths beneath,
Free and faithful, strong as death.

II. The Sacrifice of the Son upon the Cross.

“Greater love hath no man than this.”

With all His sufferings full in view,
And woes to us unknown,
Forth to the task His spirit flew;
’Twas love that urged Him on.

III. The Love of the Son in the Holy Eucharist.

“The riches of the glory of this mystery.”

O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail;
And that a higher gift than grace
Should flesh and blood refine,
God’s Presence and His very Self,
And Essence all-Divine.

THE PRAYER OF CONSECRATION.

I. The Gloria.

ALL glory be to Thee, Almighty God, our Heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the Cross for our Redemption; Who made there (by His One Oblation of Himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world; and did institute and in His Holy Gospel command us to continue, a perpetual Memory of that His Precious Death and Sacrifice until His coming again:

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

Before whose eyes, Jesus Christ was openly set forth crucified.

The Consecration, a Representation of the Passion.—Every action and every word is here most significant, for they are the words and actions of the LORD in His first pleading of the Sacrifice. Ponder them well.

The same night that He was betrayed.—What amazing love! Whilst man is selling the Son of GOD for thirty pieces of silver, He is buying man out of bondage at the cost of His own most precious Blood.

He took Bread.—The Bread He took for the offering was His own most sacred Body. He allowed no other life to be involved in the Sacrifice. Of those the Father gave Him, He lost none.

And when He had given thanks.—The Agony—the Desertion—the Shame—the Crucifixion are before Him, and yet He gives thanks.

He brake it.—He it was who gave His Body to be bruised, scourged, and nailed to the wood.

And gave It to His Disciples.—Wonder follows wonder! Not only did He give His Body as an offering to the Father, but as a gift to men for their sanctification.

After Supper He took the Cup.—That Cup of mysterious suffering which had caused the agony in the Garden, He took, when He tasted the horrors of Death, when He gave Himself up to that darkness out of which came forth the cry, “My God, my God, why hast Thou forsaken Me?”

Do this in remembrance of Me.—Twice repeated, that we might never forget the solemn charge to celebrate His Passion and be made one with It.

THE PRAYER OF CONSECRATION.

2. The Consecration.

FOR in the night in which He was betrayed, ^a He took Bread; and when He had given thanks, ^b He brake it, and gave it to His disciples, saying, Take, eat, ^c THIS IS MY BODY, WHICH IS GIVEN FOR YOU;

a Here the Priest is to take the Paten into his hands.

b And here to break the Bread.

c And here to lay his hand upon all the Bread.

Do this in Remembrance of Me.

Likewise, after supper, ^d He took the Cup; and when He had given thanks, He gave it to them, saying,

d Here he is to take the Cup into his hand.

Drink ye all of this, FOR ^e THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.

e And here he is to lay his hand upon every vessel, in which there is any Wine to be consecrated.

Do this, as oft as ye shall drink it, in Remembrance of Me.

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

Ye are come to Jesus, the Mediator of a new covenant, and to the Blood of sprinkling, that speaketh better than that of Abel.

Celebrating and making the Memorial of Christ's Death.—The Consecration is not chiefly a shewing forth of the LORD'S Death before the Church, but rather a Re-Presentation of It before the Father. In it we do that which was signified by the High Priest when He sprinkled the Blood on the Mercy Seat. We unite with our High Priest in His solemn pleading of the Sacrifice before the Throne.

For as the Priest of Aaron's line
Within the Holiest stood,
And sprinkled all the mercy shrine
With sacrificial Blood ;
So He Who once atonement wrought,
Our Priest of endless power,
Presents Himself for those He bought
In that dark noontide hour.
His Manhood pleads where now It lives
On heaven's eternal Throne,
And where in mystic rite He gives
Its Presence to His own.

With the Holy Gifts, then, we celebrate and make that Memorial here on earth which He ever makes in Heaven. We make it as our great Thankoffering for the innumerable benefits (here think of those you are especially bound to remember,) procured to us by His Passion, Precious Death, Mighty Resurrection, and Glorious Ascension.

THE PRAYER OF CONSECRATION.

3. The Oblation of Christ.

WHEREFORE, O LORD and Heavenly Father, according to the Institution of Thy dearly beloved Son our Saviour Jesus Christ, we, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the Memorial Thy Son hath commanded us to make ; having in remembrance His Blessed Passion and Precious Death, His Mighty Resurrection and Glorious Ascension ; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

It is the Spirit that quickeneth.

The Invocation.—We have used the privilege granted us of lifting up the Death of Christ before the Father. But the very action pledges us to its spirit. If we have “*become united with Him in the likeness of His Death,*” we ought to be united with Him “*in the likeness of His Resurrection.*” “*Our old man was crucified with Him, that the body of sin might be done away, that henceforth we should not serve sin.*” The pleading of the Sacrifice binds us to a life of self-sacrifice. Fellowship with the Divine life of giving calls for human deeds in sympathy with it. It is impossible to kneel in that High and Holy Presence of the Father, and take part with our LORD in that lofty pleading, without craving His glorified Humanity, so that this act in “the heavenly places” may be no isolated act, but one with which our whole earthly life is in harmony. Hence the Invocation of the Holy Ghost, that through His mighty action upon the holy gifts, we receiving them may be partakers of our Saviour’s most Blessed Body and Blood. It is the promise of this great gift that enables us to make the oblation of ourselves in the words that follow.

THE PRAYER OF CONSECRATION.

4. The Invocation.

AND we most humbly beseech Thee, O merciful Father, to hear us; and, of Thy almighty goodness, vouchsafe to bless and sanctify, with Thy Word and HOLY SPIRIT, these Thy gifts and creatures of Bread and Wine; that we, receiving Them according to Thy Son our Saviour Jesus Christ's Holy Institution, in remembrance of His Death and Passion, may be partakers of His most Blessed Body and Blood.

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

Ye are bought with a price ; therefore glorify God in your body and in your spirit, which are God's.

Self-Oblation in Union with the Oblation of Christ.—All is ready for the unspeakable blessing of participation, but one act yet remains. We have in our hands the gifts of service and praise which we offered in the Outer Court and Holy Place. These we would fain offer again in union with That Which alone gives them acceptance.

We offer up our Sacrifice of praise and thanksgiving, with the wide petition that, by the merits of Christ's Death in which it is sanctified, we and the whole Church of GOD—that of the living and that of the departed, that of the East and that of the West, that of America and that of England—may obtain remission of our sins and all other benefits of Christ's Passion. He, the Great Bishop and Shepherd of our souls, knows our needs, and He will supply them.

We next offer and present ourselves, our souls and bodies, with that most touching prayer that we and all others who shall be partakers of this Holy Communion may worthily receive the most precious Body and Blood of Jesus Christ, and be filled with the grace and heavenly benediction of the Father. As we say these words we think of the many who, though separated from us by distances on sea or land, find with us their meeting-place in Christ Jesus, by whom "the wall of partition is broken down."

THE PRAYER OF CONSECRATION.

5. The Oblation of Ourselves.

AND we earnestly desire Thy Fatherly Goodness, mercifully to accept this our Sacrifice of Praise and Thanksgiving; most humbly beseeching Thee to grant that, by the Merits and Death of Thy Son Jesus Christ, and through faith in His Blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion.

And here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living Sacrifice unto Thee; humbly beseeching Thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy Grace and Heavenly Benediction, and made one body with Him, that He may dwell in us, and we in Him.

And although we are unworthy, through our manifold sins, to offer unto Thee any Sacrifice; yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

¶ *Here may be sung a hymn.*

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

Lord, evermore give us this Bread.

I. Communion with our Lord.—No words can set forth the exceeding preciousness of the privilege which is now ours. It must have been a great thing to have been blessed by Christ, as the little children were ; still greater, to have been kissed by Him, as at least one of the disciples was ; but these honours pale before the glory which is ours of receiving His Blessed Body and Blood. But as faith alone perceived Him then, so faith alone discerns Him now. Gird up, then, your spiritual energies, lest you be of the multitude that touch Him without receiving His Virtue. Shut out every sight and sound, until faith sees Him standing, as He did on the night in which He was betrayed, amongst the Twelve, waiting to give to each the Life that was then being offered to the Father. Then say very slowly the “Agnus Dei,” make an act of faith in His covenanted Presence, and, like the Magi, the holy women, the disciples, acknowledge that Presence by an Act of Worship. After receiving, make an effort to realize that you have been closer to our LORD than S. John was when he leaned upon His breast, for you are one with Him. Speak freely, but with reverent seriousness, of those things in which you are most nearly concerned ; but so arrange your time that you may be able to hold Communion with the Father and the Holy Ghost before you join the Church in her Thanksgivings. Be unselfish, and use one or more of the Intercessions that you may realize the intention of the LORD’S Prayer. It is abundantly worth while to commit to memory as many as possible of such devotions as you are accustomed to use at this time.

The Words of Administration.

And when he delivereth the Bread to any one he shall say,

THE BODY OF OUR LORD JESUS CHRIST, WHICH
WAS GIVEN FOR THEE, PRESERVE THY BODY
AND SOUL UNTO EVERLASTING LIFE.

TAKE AND EAT THIS IN REMEMBRANCE THAT
CHRIST DIED FOR THEE, AND FEED ON HIM IN
THY HEART BY FAITH, WITH THANKSGIVING.

*And the Minister that delivereth the Cup to any one shall
say,*

THE BLOOD OF OUR LORD JESUS CHRIST,
WHICH WAS SHED FOR THEE, PRESERVE THY
BODY AND SOUL UNTO EVERLASTING LIFE.

DRINK THIS IN REMEMBRANCE THAT CHRIST'S
BLOOD WAS SHED FOR THEE, AND BE THANKFUL.

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

Prepare to meet thy God.

I. Communion with our Lord : (*a*) *Preparation.*—Our LORD now comes to make us one with Himself by the gift of His Body and Blood, that through His Flesh we may have boldness to enter into the Holiest. After the Act of Penitence recognize His Presence by an Act of Faith, then let your faith carry you on to worship.

Act of Penitence.—O Lamb of GOD, that takest away the sins of the world, have mercy upon us.

O Lamb of GOD, that takest away the sins of the world, have mercy upon us.

O Lamb of GOD, that takest away the sins of the world, grant us Thy peace.

Act of Faith.—“LORD, I believe ; help Thou mine unbelief.” O LORD GOD, how I receive the Body and Blood of my Most Blessed Saviour Jesus Christ. is the very wonder of my soul, yet my most firm and constant belief upon the word of my Saviour. At this time they are graciously offered to me and my faith. LORD, make me a worthy receiver, and be it unto me as Thou hast said. Amen.

Act of Worship.—I adore Thee, O LORD my GOD, present in this Holy Sacrament. Prostrate I adore Thy Majesty, and because sinful and unworthy as I am I cannot honour Thee as I ought. I unite myself with Thy Saints and Angels in their more perfect adoration. Behold, I praise, I bless, I glorify Thee ; I would that all might glorify Thee in this mystery of Thy love. And grant to me that, dying to the world and living here a life hidden in Thee, I may see Thy face unveiled, to love and adore and rejoice in Thee through all eternity. Amen.

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.

I. Communion with our Lord: The Reception.

On approaching the Altar.—LORD, I am not worthy that Thou shouldest come under my roof, but speak the word only and my soul shall be healed.

Whilst waiting to receive.

Oh, come in this sweet morning hour,
Feed me with Food Divine,
And fill with all Thy love and power
This worthless heart of mine.

After receiving the Heavenly Bread.—Glory be to Thee Who feedest me with the Bread of Life.

Before receiving the Chalice.—I will receive the Cup of salvation, and call upon the Name of the LORD.

After.

Grace and life eternal,
In that Blood I find ;
Blest be His compassion,
Infinitely kind.

The Counsel.—*In remembrance that Christ died for thee.*

On thee and thine, thy warfare and thine end,
E'en in His hour of agony He thought.

Feed on Him by faith, with thanksgiving.

LORD, in ceaseless contemplation,
Fix my thankful heart on Thee,
Till I taste Thy full salvation,
And Thine unveiled glory see.

On resuming your seat.—Think quietly of the gift you have received. Say the Magnificat, part of the Te Deum, a hymn, or whatever helps you to express your gratitude.

For other Devotions.—See pp. 144, 145.

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

Truly our fellowship is with the Father.

II. Communion with the Father.—The end of all Communion with the Son is nothing less than the immediate presence of the Father. Christ is not Himself the end, but the Way. And yet the Father is not found at some point beyond Christ, as it were. “He that hath seen Me hath seen the Father.” Realize this fellowship with the Father, by Meditation, Prayer, and Praise.

(a) Say Psalm ciii., or part of it.

(b) We render thanks and praise to Thee, O LORD, our Father, Who hast strengthened us with the Communion of the Body and Blood of Thy most dearly beloved Son; humbly beseeching Thy mercy that this Sacrament may not increase our guilt and punishment, but may plead for our pardon and salvation. May it be the abolition of our sins, the strength of our weakness, our bulwark against the perils of the world. May this Communion cleanse us from guilt and make us partakers of the joy of heaven, through Jesus Christ our LORD.

(c) O LORD, our GOD Almighty and Eternal Father, Who givest to Thy children liberally and upbraidest not; we bless Thee for Thine infinite goodness to us and to all men; we give Thee thanks for the world and all the good things which are therein—for our home, our friends, and for those blessings we now desire especially to remember. Most of all, we bless Thee for Thy Son Jesus Christ our Saviour, in Whom we have Redemption, the remission of our sins, and through Whom are all those things that we richly enjoy. In Thy service may we live, and in Thy favour may we die, through the same Jesus Christ our LORD. Amen.

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

The Communion of the Holy Ghost.

III. Communion with the Holy Ghost.—Through Christ, *but in One Spirit*, we have access to the Father. Forget not Him Whose inspiration you asked for at the beginning of the Service, Who took the words of Jesus Christ and shewed them to you, Who applied to your soul the cleansing power of the precious Blood of Christ in the Absolution, Who “spread out hands from within you to receive from the hands of the Father the Body of the Son.”

Make some acknowledgment of His Love in these or other words.

(1) O Holy Ghost the Comforter, through Whose mighty operation the gifts of the Father in Jesus Christ have been received and made my own, so that I am enabled to stand before His awful Throne, clothed in the garment of Christ’s Righteousness ; accept my humble praises for all these Thy mercies, and mercifully grant that by Thy holy inspiration I may continue to think those things that be good, and by Thy loving guidance may perform the same ; Who with the Father and the Son art blessed and glorified now and for evermore. Amen.

(2) “*He is faithful.*”

TO Thee, O Comforter Divine,
For all Thy grace and power benign,
Sing we Alleluia !

To Thee, Whose faithful love had place
In God’s great covenant of grace,
Sing we Alleluia !

To Thee, Whose faithful power doth heal,
Enlighten, sanctify, and seal,
Sing we Alleluia !

To Thee, our Teacher and our Friend,
Our faithful Leader to the end,
Sing we Alleluia !

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

We have fellowship one with another.

IV. Communion with the Church.—"It is much to be observed that this Sacrament is not only our means of maintaining union with Christ, but also of maintaining union with one another. The two things necessarily go together. . . . None can receive Christ as a kind of private property. We must receive Him in unity and loving fellowship or not at all."

(a) *With the Church in thy house.*—Stretch forth, O LORD, the right hand of Thy Power and Love upon all those who are near or dear to me (*espec.* . . .). Grant that they may be guided by the light of Thy divine inspiration, filled with the gifts of Thy bountiful Providence, preserved in body and soul, and finally be presented faultless before the Presence of Thy glory with exceeding joy, through Jesus Christ our LORD. Amen.

(b) *With the Church in thy Parish.*—Almighty and everlasting GOD, Who dost govern all things in Heaven and earth, mercifully hear my prayers, and grant to this parish all things that are needful for its spiritual welfare (*espec.* . . .). Bless, both in body and soul, those whom Thou hast set over us; Grant that in our Church the poor may be freely admitted to worship Thee. Strengthen and confirm the faithful . . . ; Visit and relieve the sick . . . ; Turn and soften the wicked . . . ; Rouse the careless . . . ; Recover the fallen . . . ; Restore the penitent . . . ; Remove all hindrances to the advancement of Thy truth; and bring all to be of one heart and mind within the fold of Thy Holy Church; to the Honour and Glory of Thy Blessed Son, Jesus Christ our LORD. Amen.

(c) *With the Church in thy Diocese.*—Almighty and Merciful GOD, look down in Thy mercy upon Thy servant, N., our Bishop, to whom Thou hast given charge over this Diocese, and evermore guide, defend, comfort, sanctify and save him, and grant to this Diocese all things needful for its spiritual welfare . . . ; faithful and godly priests to proclaim the everlasting Gospel and minister the Sacraments ; Christian schools for the education of the young ; beautiful Churches for the reverent worship of Thy Holy Name ; Hospitals for the sick and Homes for the destitute and fallen. And in Thy mercy send down from heaven into our hearts that peace which the world cannot give, that with one heart and mind we may glorify Thy Holy Name, through Jesus Christ our LORD. Amen.

(d) *With the Church in thy Country.*—We beseech Thee, Almighty Father, for that branch of Thy Holy Catholic and Apostolic Church to which we belong, that what is wanting in it may be supplied, what is unsound corrected ; that all heresies, schisms and scandals, as well public as private, may be removed ; and that she may be filled with the spirit of missionary zeal, shewing all diligence both in prayers and alms to spread abroad the knowledge of Thy truth and to enlarge the boundaries of Thy kingdom, through Jesus Christ our LORD.

(e) *With the Church in the World.*—O LORD Jesus Christ, who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you ; regard not my sins, but the faith of Thy Church, and grant her that peace and unity which is according to Thy will, Who livest and reignest for ever and ever, one GOD, world without end. Amen.

(f) *With the Church in Paradise.*—Be mindful, O LORD, of the souls of Thy servants and handmaidens who have gone before us with the sign of faith and rest in the sleep of peace To them, O LORD, and all who rest in Christ, mercifully grant a place of refreshment, of light, and of peace, through the same Christ our LORD.

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

He hath made us Kings and Priests unto God and His Father.

The Thanksgiving. (a) *The Lord's Prayer.*

Realize your Priesthood. Offer up to the Father before Whose Throne you kneel your petitions for the whole world in the words our LORD has taught us. Think of all those, whether living or departed, for whom you have been praying, and make each petition an earnest and devout intercession. You, at least, who have been "enlightened and have tasted of the heavenly gift," know, beyond all doubt, that whatever contradictions the world may present, the Kingdom, the Glory, and the Power belong to God.

(b) *The Prayer of Thanksgiving.*

Realize your Royalty. "As many as received Him, to them gave He power to become children of GOD," and "if children, then heirs, heirs of God and joint heirs with Christ." This is your position; mark how some feature of it is noted in each motive for Thanksgiving that the Prayer supplies:

(1) Receiving "the food of the most precious Body and Blood," we are made partakers of the Divine Nature.

(2) Being thereby assured of GOD's goodness and favour towards us, we are able to cry, Abba, Father.

(3) Being very members incorporate in the mystical Body of Christ, we are raised to sit with Him even now in "heavenly places."

(4) Being heirs of the Kingdom, if we overcome and keep His works to the end, He will give us a seat with Him in His Throne and power over the nations.

Such are the benefits of the Holy Fellowship into which you have been admitted; pray that you may abide in It, and do all such works as GOD has prepared for you to walk in.

The Lord's Prayer.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Prayer of Thanksgiving.

ALMIGHTY and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby of Thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in ; through Jesus Christ our LORD, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

They sing the Song of Moses the servant of God, and the Song of the Lamb.

The Adoration.—This angelic hymn is the crown of our Praise and Thanksgiving. Through our Communion with Him Who sits at the right hand of the Father and has exalted us, our eyes are opened to see things as the angels see them. Their vision is ours. Above us, high and lifted up, is the Father seated on a Throne, His train filling the Temple ; beneath our feet, His creation, the earth out of which we sprang ; around us, united to us by ties of blood and interest, the great family of mankind. To GOD we give glory, to the earth Peace, to mankind our love. With this angelic preface we offer up our last offering of Praise.

Praise to the Father.—It is the Glory of GOD that excites our praise, the Glory seen in shadowy outlines in Nature, but fully revealed in Jesus Christ. We have beheld It in the example of Christ shewn us in the Law ; in His Teaching given us in the Gospel and the Comfortable Words ; but chiefly in His Cross and Passion brought so vividly before us in the Prayer of Consecration. For this vision of Glory, the central shrine of which is Ineffable Love, we give praise, blessing, worship, and adoration.

Praise to the Son and the Holy Ghost.—But though so uplifting in Itself, It fills us with shame as we think of what *we* are, even at our best. Hence our appeal to Him Who knows our weakness, for His never-ceasing Pity. Cleansing, as He does daily and hourly, the world from its sin, He will purify and strengthen us. To none other but Him can we turn, for He only is holy, He only is the LORD, He only with the Holy Ghost is Most High in the Glory of God.

The Gloria in Excelsis.

G LORY be to GOD on high,
And on earth Peace,
Good Will towards men.

We praise Thee,
We bless Thee,
We worship Thee,
We glorify Thee,
We give thanks to Thee for Thy GREAT GLORY,
O LORD GOD, Heavenly King, GOD The Father Almighty.

O LORD, The Only-Begotten Son, Jesus Christ ;
O LORD GOD, Lamb of GOD, Son of the Father,
That takest away the sins of the world,
Have mercy upon us.
Thou That takest away the sins of the world,
Have mercy upon us.
Thou That takest away the sins of the world,
Receive our prayer.
Thou That sittest at the Right Hand of GOD the Father,
Have mercy upon us.

For Thou only art Holy ;
Thou only art The LORD ;
Thou only, O Christ, with the Holy Ghost,
Art Most High in the Glory of GOD the Father. *Amen.*

IN THE HOLY OF HOLIES.

BEFORE THE MERCY SEAT.

He lifted up His Hands and blessed them. My peace I give unto you ; not as the world giveth give I unto you.

The Benediction.—This is Christ's last gift to you before you go back to the world. Every Eucharist is not only a means of strength, but of growth in the knowledge and love of GOD and of His Son Jesus Christ.

The object of our LORD's gift of Peace is that it may guard our hearts against everything that may disturb the realization of that love or the increase of that knowledge.

The "Blessing of GOD Almighty" we possess as our own in the Eucharistic Gift we have received. The Church, in the Name of her Head, prays that It may never leave us, but remain amongst us forever.

The Benediction.

THE Peace of GOD, which passeth all understanding,
keep your hearts and minds in the knowledge and
love of GOD, and of His Son Jesus Christ our LORD :

And the Blessing of GOD Almighty, the Father, the
Son, and the Holy Ghost, be amongst you, and remain
with you always. *Amen.*

THANKSGIVING AFTER HOLY COMMUNION.

Instruction.—Do not be in any hurry to leave the Church. Try to gather up all that has been done for you. Recall the lesson of the Gospel, the assurance of the Absolution, the deep thoughts and feelings when you received the Body and Blood of the LORD, and pray that they may remain with you at least through the day.

Think also of what you have done : You have offered yourself and all you have, your work, your time, your thought to GOD. You have done this in union with the adorable Sacrifice of Jesus Christ. Pray that you may not belie either your words or your actions, but that you may live and walk as one who is consecrated to the service of GOD.

And, above all, remember the counsel of the Church : “*Feed on Him by faith with thanksgiving.*” Make much of what you have received by meditation and acts of faith. Try and give ten minutes for contemplation on some word of the Gospel before you go to rest. Cultivate a thankful spirit. Realize unceasingly that GOD’s favour and goodness are assured to you, and that you are an heir of everlasting life, and so “in everything give thanks.”

Prayers that may be said after the Benediction.—

1. *For obedience to the Gospel.*—O GOD, Who hast sounded into our ears Thy divine and salutary oracles, illuminate the souls of us sinners to the comprehension of that which has been before read, so that we may not only be seen to be hearers of spiritual things but doers of good works, following after faith without guile, blameless life, conversation without charge of guilt, through Jesus Christ our LORD.

2. *For obedience to the heavenly Vision of God’s glory.*—O LORD JESUS CHRIST, Who hast blessed us with heavenly

gifts, grant that the ears which have heard the voice of Thy songs may never hear the voice of clamor and dispute. Grant also that the eyes which have seen Thy great love may also behold Thy blessed hope ; that the tongues which have sung the Sanctus may speak the truth. Grant that the feet which have walked in the Church may walk in the region of light ; that the bodies which have tasted Thy living Body may be restored in newness of life. Who livest and reignest with the Father and the Holy Spirit, ever One GOD, world without end.

3. *For strength for our journey.*—O GRACIOUS and merciful Father, Who didst send Thine Angel and feed Thy servant Elijah with heavenly food, so that “he arose and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the Mount of GOD” ; we praise and bless Thy Holy Name for that Thou hast fed Thy servants this day with the Bread of Life, and refreshed their fainting souls with the fruit of the Heavenly Vine. Lead us on our way, we pray Thee, in the strength of this Food, that we faint not nor be weary in well-doing. Give us the grace of perseverance, that we may travel safely through the wilderness, until we come to the Mount of GOD, the heavenly Zion ; through Jesus Christ our LORD. Amen.

4. *For a reverent care of that which we have received.*—O GOD, Who in this wonderful Sacrament hast left us a memorial of Thy Son’s Passion ; grant us, we beseech Thee, so to reverence the sacred mysteries of His Body and Blood, that we may ever receive within ourselves the fruits of His Redemption ; Who livest and reignest with Thee and the Holy Spirit, ever One GOD, world without end. Amen.

Psalms, Hymns, and Acts of Praise.—The Magnificat ; Te Deum ; Nunc Dimittis ; Psalms ciii., cl. Hymns, 7, 8.

134 Thanksgiving after Communion.

AN OFFICE OF THANKSGIVING AFTER COMMUNION.

After the Old English Use.

Antiphon. Let us sing the Song of the Three Children, which they sang as they blessed the LORD in the furnace of fire.

Canticle.

Benedicite, omnia opera.

O ALL ye Works of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Angels of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Children of Men, bless ye the LORD : praise Him, and magnify Him for ever.

O let Israel bless the LORD : praise Him, and magnify Him for ever.

O ye Priests of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Servants of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Spirits and Souls of the Righteous, bless ye the LORD : praise Him, and magnify Him for ever.

O ye holy and humble Men of heart, bless ye the LORD : praise Him, and magnify Him for ever.

O Ananias, Azarias, and Misael, bless ye the LORD : praise Him, and magnify Him for ever.

Glory be to the FATHER.

Ps. cl. *Laudate Dominum.*

O PRAISE GOD in His holiness : praise Him in the firmament of His power.

Praise Him in His noble acts : praise Him according to His excellent greatness.

Praise Him in the sound of the trumpet : praise Him upon the lute and harp.

Praise Him in the cymbals and dances : praise Him upon the strings and pipe.

Praise Him upon the well-tuned cymbals : praise Him upon the loud cymbals.

Let everything that hath breath : praise the LORD.

Glory be to the FATHER

Thanksgiving after Communion. 135

The Song of Symeon.

Nunc Dimittis.

LORD, now lettest Thou Thy servant depart in peace: according to Thy word.

For mine eyes have seen: Thy salvation,

Which Thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of Thy people Israel.

Glory be to the FATHER.

Antiphon. Let us sing the song of the Three Children, which they sang as they blessed the LORD in the furnace of fire.

LORD have mercy upon us.

CHRIST have mercy upon us.

LORD have mercy upon us.

OUR FATHER.

Let us bless God, Father, Son, and Holy Ghost. *Yea, let us praise Him, and magnify Him for ever.*

Blessed art Thou, O LORD, in the highest. *Glorious and ever worthy to be praised.*

The Holy Trinity bless and keep us. *Amen.*

Enter not into judgement

with Thy servant, O LORD. *For in Thy sight shall no man living be justified.*

Turn us again, Thou LORD God of Hosts. *Show the light of Thy countenance, and we shall be whole.*

O LORD, hear my prayer. *And let my crying come unto Thee.*

The LORD be with you. *And with thy spirit.*

Let us pray.

O GOD, Who for Thy Three Servants didst assuage the flames of fire, mercifully grant that no unholy fires may inflame us Thy servants.

May the fire of the Holy Spirit, O LORD, cleanse our hearts and reins that we may serve Thee with a chaste body, and please Thee with a pure mind.

Prevent us, O LORD, in all our doings with Thy most gracious favour, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life. Through Jesus Christ our LORD. *Amen.*

Eucharistic Psalms.

PSALMS OF PREPARATION BEFORE COMMUNION.

For Ordinary Use.

PSALM LXXXIV. *Quam dilecta!*

O HOW amiable are Thy dwellings : Thou LORD of hosts !

2. My soul hath a desire and longing to enter into the courts of the LORD : my heart and my flesh rejoice in the living GOD.

3. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even Thy altars, O LORD of hosts, my King and my GOD.

4. Blessed are they that dwell in Thy house : they will be alway praising Thee.

5. Blessed is the man whose strength is in Thee : in whose heart are Thy ways.

6. Who going through the vale of misery use it for a well : and the pools are filled with water.

7. They will go from strength to strength : and unto the GOD of gods appeareth every one of them in Sion.

8. O LORD GOD of hosts, hear my prayer : hearken, O GOD of Jacob.

9. Behold, O GOD our defender : and look upon the face of Thine Anointed.

10. For one day in Thy courts : is better than a thousand.

11. I had rather be a door-keeper in the house of my GOD : than to dwell in the tents of ungodliness.

12. For the LORD GOD is a light and defence : the LORD will give grace and worship, and no good thing shall He withhold from them that live a godly life.

13. O LORD GOD of hosts : blessed is the man that putteth his trust in Thee.

For Use on Saints' Days.

PSALM XV. *Domine, quis habitabit?*

LORD, who shall dwell in Thy tabernacle : or who shall rest upon Thy holy hill ?

2. Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3. He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4. He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the LORD.

5. He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6. He that hath not given his money upon usury : nor taken reward against the innocent.

7. Whoso doeth these things : shall never fall.

For Use in Penitential Seasons.

PSALM CXXX. *De profundis.*

OUT of the deep have I called unto Thee. O LORD : LORD, hear my voice.

2. O let Thine ears consider well : the voice of my complaint.

3. If Thou, LORD, wilt be extreme to mark what is done amiss : O LORD, who may abide it ?

4. For there is mercy with Thee : therefore shalt Thou be feared.

5. I look for the LORD ; my soul doth wait for Him : in His word is my trust.

6. My soul fleeth unto the LORD : before the morning watch, I say, before the morning watch.

7. O Israel, trust in the LORD, for with the LORD there is mercy : and with Him is plenteous redemption.

8. And He shall redeem Israel : from all his sins.

PSALMS OF THANKSGIVING AFTER COMMUNION.

PSALM CIII. *Benedic, anima mea.*

PRAISE the LORD, O my soul : and all that is within me praise His holy Name.

2. Praise the LORD, O my soul : and forget not all His benefits ;

3. Who forgiveth all thy sin : and healeth all thine infirmities ;

4. Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5. Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6. The LORD executeth righteousness and judgment : for all them that are oppressed with wrong.

7. He shewed His ways unto Moses : His works unto the children of Israel.

8. The LORD is full of compassion and mercy : long-suffering, and of great goodness.

9. He will not alway be chiding : neither keepeth He His anger for ever.

10. He hath not dealt with us after our sins : nor rewarded us according to our wickedness.

11. For look how high the heaven is in comparison of the earth : so great is His mercy also toward them that fear Him.

12. Look how wide also the east is from the west : so far hath He set our sins from us.

13. Yea, like as a father pitieth his own children : even so is the LORD merciful unto them that fear Him.

14. For He knoweth whereof we are made : He remembereth that we are but dust.

15. The days of man are but as grass : for he flourisheth as a flower of the field.

16. For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17. But the merciful goodness of the LORD endureth for ever and ever upon them that fear Him : and His righteousness upon children's children.

18. Even upon such as keep His covenant : and think upon His commandments to do them.

19. The LORD hath prepared His seat in heaven : and His kingdom ruleth over all.

20. O praise the LORD, ye angels of His, ye that excel in strength : ye that fulfil His commandment, and hearken unto the voice of His words.

21. O praise the LORD, all ye His hosts : ye servants of His that do His pleasure.

22. O speak good of the LORD, all ye works of His, in all places of His dominion : praise thou the LORD, O my soul.

PSALM XXIII. *Dominus regit me.*

THE LORD is my shepherd : therefore can I lack nothing.

2. He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3. He shall convert my soul : and bring me forth in the paths of righteousness, for His Name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff comfort me.

5. Thou shalt prepare a table before me against them that trouble me : Thou hast anointed my head with oil, and my cup shall be full.

6. But Thy loving-kindness and mercy shall follow me all the days of my life ; and I will dwell in the house of the LORD for ever.

Glory be, etc.

Eucharistic Hymns.

A Hymn of Preparation.

JUST as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come.

Just as I am, poor, wretched, blind ;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come.

Just as I am ; Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve ;
Because Thy promise I believe,
O Lamb of God, I come.

Just as I am, Thy love unknown
Has broken every barrier down ;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.

Just as I am, of that free love
The breadth, length, and height to prove,
Here for a season, then above,
O Lamb of God, I come. Amen.

CHARLOTTE ELLIOTT.

For a Realization of the Passion.

COME, Thou everlasting Spirit,
Bring to every thankful mind
All the Saviour's dying merit,
All His sufferings for mankind ;
True Recorder of His Passion,
Now the living faith impart,
Now reveal His great salvation,
Preach His Gospel to our heart.

Come, Thou witness of His dying,
Come, remembrancer Divine,
Let us feel Thy power applying
Christ to every soul and mine ;
Let us groan Thine inward groaning,
Look on Him we pierced and grieve ;
All receive the grace-atoning,
All the sprinkled Blood receive. Amen.

"Hymns on the Lord's Supper," J. and C. WESLEY.

A Hymn of Praise for the Passion.

WHEN I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, LORD, that I should boast
Save in the Cross of CHRIST my GOD ;
All the vain things that charm me most,
I sacrifice them to His Blood.

See from His Head, His Hands, His Feet,
Sorrow and love flow mingling down ;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown ?

Were the whole realm of nature mine,
That were an offering far too small ;
Love so amazing, so Divine,
Demands my soul, my life, my all.

To CHRIST, Who won for sinners grace
By bitter grief and anguish sore,
Be praise from all the ransomed race
For ever and for evermore. Amen.

DR. WATTS.

After the Consecration.

THEE we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost deign to be ;
Both flesh and spirit at Thy Presence fail,
Yet here Thy Presence we devoutly hail,

O blest Memorial of our dying LORD,
Who living Bread to men doth here afford !
O may our souls for ever feed on Thee,
And Thou, O CHRIST, for ever precious be.

Fountain of goodness, JESU, LORD and GOD,
Cleanse us, unclean, with Thy most cleansing Blood ;
Increase our faith and love, that we may know
The hope and peace which from Thy Presence flow.

O CHRIST, Whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on Thee unveiled, and see Thy Face,
The vision of Thy glory and Thy grace. Amen.

S. THOMAS AQUINAS.

Pleading the Oblation of Christ.

AND now, O Father, mindful of the love
That bought us, once for all, on Calvary's tree,
And having with us Him that pleads above,

We here present, we here spread forth to Thee
That only offering perfect in Thine eyes,
The one true, pure, immortal sacrifice.

Look, Father, look on His anointed face,

And only look on us as found in Him ;
Look not on our misusings of Thy grace,

Our prayer so languid, and our faith so dim ;
For lo ! between our sins and their reward,
We set the passion of Thy Son our LORD.

And then for those, our dearest and our best,

By this prevailing presence we appeal :

Oh, fold them closer to Thy mercy's breast !

Oh, do Thine utmost for their souls' true weal !
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere.

And so we come ; oh, draw us to Thy feet,

Most patient Saviour, Who canst love us still !

And by this food, so awful and so sweet,

Deliver us from every touch of ill ;

In Thine own service make us glad and free,

And grant us never more to part with Thee. Amen.

DR. BRIGHT.

After Reception.

JESU, gentlest Saviour,
Thou art in us now,
Fill us with Thy Goodness,
Till our hearts o'erflow.

Multiply our graces,
Chiefly love and fear,
And, dear LORD, the chiefest,
Grace to persevere.

DR. F. W. FABER.

AUTHOR of Life Divine,
Who hast a Table spread,
Furnished with mystic Wine
And everlasting Bread,
Preserve the life Thyself hast given,
And feed and train us up for heaven.

Our needy souls sustain

With fresh supplies of love,

Till all Thy life we gain,

And all Thy fulness prove.

And strengthened by thy perfect grace,

Behold without a veil Thy Face. Amen.

JOHN WESLEY.

Self-Oblation.

TAKE my life, and let it be
 Consecrated, LORD, to Thee ;
 Take my moments and my days,
 Let them flow in ceaseless praise.
 Take my hands, and let them move
 At the impulse of Thy love.
 Take my feet, and let them be
 Swift and beautiful for Thee.
 Take my voice, and let me sing
 Always, only, for my King ;
 Take my lips, and let them be
 Filled with messages from Thee.
 Take my silver and my gold ;
 Not a mite would I withhold.
 Take my intellect, and use
 Every power as Thou shalt choose.
 Take my heart, it is Thine Own ;
 It shall be Thy royal throne.
 Take my will, and make it Thine :
 It shall be no longer mine.
 Take my love ; my LORD, I pour
 At Thy Feet its treasure-store.
 Take myself, and I will be
 Ever, only, all for Thee. Amen.

FRANCES RIDLEY HAVERGAL.

A Hymn of Praise.

GLORY be to JESUS,	Abel's blood for vengeance
Who, in bitter pains,	Pleaded to the skies ;
Poured for me the Life-blood	But the Blood of JESUS
From His sacred veins.	For our pardon cries.
Grace and life eternal	Oft as it is sprinkled
In that Blood I find ;	On our guilty hearts,
Blest be His compassion,	Satan in confusion
Infinitely kind.	Terror-struck departs ;
Blest through endless ages	Oft as earth exulting
Be the precious stream,	Wafts its praise on high,
Which from endless torments	Angel-hosts rejoicing
Did the world redeem.	Make their glad reply.
Lift ye then your voices ;	
Swell the mighty flood ;	
Louder still and louder	
Praise the precious Blood. Amen.	

REV. EDWARD CASWALL: *From the Latin.*

ADDITIONAL ACTS OF DEVOTION.

PRAYERS TO OUR LORD BEFORE RECEPTION.

For Healing Virtue.—O LORD Jesu, Who didst heal the woman who touched the hem of Thy garment in the crowd, I would stretch out the hand of faith and touch Thee even now. Oh, let the healing virtue come forth and make me whole ; for Thine own mercy's sake. Amen.

For the Sense of Christ's Presence.—O LORD Jesu, Who wast known to the two disciples at Emmaus in the breaking of bread, have mercy upon me ; open mine eyes that I may see ; and make Thyself known to Thine unworthy servant in this breaking of bread. Hear me, O Jesu, who livest and reignest with the Father and the Holy Spirit, one GOD evermore. Amen.

Against the Besetting Sin.—O merciful Saviour, Who hast compassion on our weakness and didst pray for Thy disciple that his faith might not utterly fail ; Have mercy upon me whom Thou knowest to be so often tempted to be . . . , and give me Thy special grace that this day I may be kept free from all . . . and be very Help me, O LORD, that I fall not, or, if I fall, bring me back quickly to Thee and teach me to love Thee better for 'Thy tender mercies' sake. Amen.

COMMUNION WITH OUR LORD AFTER RECEPTION.

LIGHT of Light and GOD of GOD, Who didst bow Thy holy heavens, and descend to earth for the salvation of the world, out of Thy love of man ; extend Thine Almighty right hand, and send out Thy blessings on us all. Hallow our bodies and souls by this Sacrifice which we have received, and guide our steps into the paths of righteousness, that we may behave ourselves according to Thy will, and observe Thy commandments and do them all the days of our life, and come to a blessed end, and sing a ceaseless hymn with Thy saints to Thee, and Thy Father, and Thy Holy Spirit.

WE thank Thee, Loving Master, Benefactor of our souls, for having this day admitted us to Thy heavenly and immortal mysteries. Guide our path aright ; establish us in Thy fear ; watch over our life ; make safe our goings.

IT is finished and done, so far as in our power, Christ our GOD, the mystery of Thy dispensation. For we have held remembrance of Thy death, we have seen the figure of Thy resurrection, we have been filled with Thy endless life, we have enjoyed Thy uncloying dainties ; which graciously vouchsafe all of us, in the world to come.

BEHOLD, LORD, I now have Thee, Who hast all things ; I possess Thee, who possessest all things and canst do all things. Therefore, O my GOD and my All, do Thou wean my heart from all other things beside Thee, for in them there is nothing but vanity and vexation of spirit. May my heart be fixed in Thee alone, may my rest be in Thee alone, for in Thee is my treasure—in Thee is the sovereign Truth, true happiness, and everlasting Life.

COMMUNION WITH THE FATHER AFTER RECEPTION.

O LORD, I beseech Thee, let this most excellent Sacrifice which I have this day joined in pleading and presenting before Thee be accepted of Thee for the remission of my sins and those of the whole world. By It do Thou restore all the ruined places of my soul, and supply all my need. By It do Thou mortify in me whatever displeaseth Thee, and make me a man after Thine own heart. By It do Thou conform my whole spirit and soul and body unto the Spirit and Soul and Body of the holy manhood of Thy Son, and enlighten me wholly by the Light of His Perfect Godhead. By It vouchsafe that I may be established in Thee, may love Thee perfectly and perseveringly, and be closely united with Thee, being wholly transformed into His image to the glory of His Holy Name, which is called upon us. Through the same Thy Son Jesus Christ our LORD. Amen.

LOOK, gracious Father, on the Face of Thine Anointed, and forasmuch as this is Thy Beloved Son, in Whom Thou art evermore well pleased, Who now is most closely united unto me, I humbly entreat that Thou wouldest look upon me also with the eyes of Thy mercy. Under His guardianship and protection, under the shadow of His merits I appear before Thee, that as Thou lookest chiefly upon Him, Thou mayest also favorably look on me who belong unto Him as His servant for ever. Grant this for His sake. Amen.

PRAYERS EXPRESSING OUR EUCHARISTIC
INTENTION.

(*Note.— These may be said immediately after receiving the Eucharist.*)

On beginning a new Work.

PROSPER Thou the work of my hands, O LORD ; O prosper Thou my handy work. Guide me with Thy counsel.

To the greater glory of Thy Name, O GOD, I approach this work, and offer it to Thee in union with the infinite merits of Jesus Christ.

On completing a Work.

O HEAVENLY Father, I commend unto Thee this work of mine to be perfected and finished by Thee, and I offer it unto Thee in union with the perfect works of Thy Son Jesus Christ.

Thanksgiving for Special Answers to Prayer.

GLORY be to Thee, O LORD, for Thy mercy. Praise the LORD, O my soul, and all that is within me, praise His Holy Name. What reward shall I give unto the LORD for all the benefits that He hath done unto me ? I will offer unto GOD thanksgiving, and pay my vows unto the Most Highest.

In Anxiety or Distress of Mind.

IF it be Thy will I shall be in darkness, be Thou blessed ; if it be Thy will I should be in light, be Thou again blessed. If Thou vouchsafe to comfort me, be Thou blessed ; and if Thou wilt have me afflicted, be

Thou equally blessed. In union with the Oblation of Jesus Christ I resign myself to Thy blessed will, whether it be for life or death ; only praying Thee that I may know what Thou wouldest have me to do, and may find strength to do it.

In Trouble or Pain.

L ORD, I offer up to Thee all that I now suffer or may have to suffer, to be united to the suffering of my Saviour, and to be sanctified by His Passion. Oh, what great troubles hast Thou shewed me ; yet didst Thou turn again and refresh me !

Before a Journey.

O GOD, Who didst cause the children of Israel to pass with dry feet through the midst of the sea, grant to us, we beseech Thee, a prosperous journey and a peaceful time ; that accompanied by Thy Holy Angels we may arrive safely at the place whither we are going, and finally through Thy mercy, enter the haven of eternal rest. Amen.

ANNIVERSARIES.

(Prayers that may be said for ourselves or others.)

Birthday.—New Year's Day.

O BLESSED and eternal GOD, I give Thee praise and glory for Thy great mercy unto *me* in bringing *me* to the beginning of another year. Let *my* years, O LORD, be so many degrees of nearer approach unto Thee, and be Thou *my* strength and *my* guide unto death ; and mercifully grant that *I* may so apply *my* heart unto wisdom. that after a holy and blessed life here on earth, *I* may be brought unto a glorious eternity, through Jesus Christ our LORD.

Baptism.

I YIELD Thee humble thanks, O heavenly Father, that Thou hast vouchsafed to call *me* to the know' edge of Thy grace, and faith in Thee ; increase this knowledge, and confirm this faith in *me* evermore. Give unto *me* Thy grace ; that, being born again, and made an heir of everlasting salvation, through our LORD Jesus Christ, *I* may continue Thy *servant*, and attain Thy promises ; through the same LORD Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, everlastingly. Amen.

Confirmation.

I THANK Thee, O my GOD, for Thy goodness to *me*, and especially for Thy gifts in Confirmation. Help *me*, I beseech Thee, to bring forth in my life those fruits of the Spirit which belong to Thy true children. Make *me* true, loving, pure, humble, and forbearing in all *my* thoughts and words, and grant that *I* may serve Thee faithfully unto *my* life's end ; through Jesus Christ our LORD. Amen.

Ordination.

O GOD, by Whose command the order of all time runs its course ; look graciously upon *me* Thy servant whom Thou hast been pleased to promote to the order of the Presbyterate ; and that *my* service may be pleasing unto Thee, do Thou mercifully preserve in *me* Thy gifts ; through Jesus Christ our LORD. Amen.

Wedding-Day.

ALMIGHTY GOD, Who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage ; Pour upon *us* the

riches of Thy grace, sanctify and bless *us* that we may please Thee both in body and soul, and live together in holy love unto *our* lives' end ; through Jesus Christ our LORD. Amen.

ON SAINTS' DAYS.

O ALMIGHTY GOD, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our LORD ; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee ; through Jesus Christ our LORD. Amen.

THANKSGIVINGS.

For the Harvest.

O MOST merciful Father, Who hast blessed the labours of the husbandman in the returns of the fruits of the earth ; We give Thee humble and hearty thanks for this Thy bounty ; beseeching Thee to continue Thy loving-kindness to us, that our land may still yield her increase, to Thy glory and our comfort ; through Jesus Christ our LORD. Amen.

For any Particular Blessing.

O GOD, Who art the giver of life, of health, and of safety ; I bless Thy Name, that Thou hast been pleased to . . . Gracious art Thou, O LORD, and full of compassion to the children of men. May *my* heart be duly impressed with a sense of Thy merciful goodness, and may *I* devote the residue of *my* days to an humble, holy, and obedient walking before Thee ; through Jesus Christ our LORD. Amen.

INTERCESSIONS.

THE CHURCH THAT IS IN THY HOUSE.

Pray one for another that ye may be healed.

A Prayer for the Family.

VISIT, I beseech Thee, O LORD, my home and all my family, and drive far from it all the snares of the enemy, especially all strife, envy, and contention. Let Thy holy Angels dwell therein, and preserve us in peace, and let Thy blessing be upon us evermore. Through Jesus Christ our LORD. Amen.

For Father or Mother.

O GOD, Who hast commanded us to honour our father and our mother, mercifully hear me as I commend to Thy loving mercy my father and mother ; reward them with Thine eternal good things for all the care, trouble, and grief they have borne on my account ; give them here all things needful for soul and body, and hereafter join me with them to the company of Thy saints and elect. Through Christ our LORD. Amen.

For Husband or Wife.

O GOD, Who hast joined . . . with me in the Holy Estate of Matrimony, give us grace to love one another with a holy love, as Christ has loved His spouse the Church. May we live together as heirs of the grace of eternal life [and bring up the children which Thou hast given to us in Thy faith and fear], and hereafter be amongst the members of that Church triumphant which Christ will receive to Himself to be with Him forever, for the same Jesus Christ's sake. Amen.

For Young Children.

BLESS, O LORD, our dear children . . . We have dedicated them to Thee in Holy Baptism, and we earnestly entreat Thee that the Grace then vouchsafed to them may ever abide and increase within them. Give us wisdom from above, so that we may bring them up in the nurture and admonition of the LORD. May we, by our instruction and example, help and not hinder them in the way of Godliness, and may both we and they ever remain in the number of Thy faithful and elect children. Through Thy Holy Child, Jesus our LORD. Amen.

For Brothers and Sisters.

O HEAVENLY Father, strengthen me and my brothers and sisters in the holy bonds of Thy love, by drawing us all to an increasing love of Thyself, till the brotherhood which has begun on earth is perfected in heaven. Through Jesus Christ our LORD. Amen.

For a Godchild.

BLESS, O LORD, my Godchild. . . . Grant that all things belonging to the Spirit may live and grow in *him*, so that *he* may have victory over the world, the flesh, and the devil, and may be everlastingly rewarded. Through Jesus Christ our LORD. Amen.

For a Sick Child.

ALMIGHTY GOD, and merciful Father, to Whom alone belong the issues of life and death; Look down from heaven, we humbly beseech Thee, with the eyes of mercy, upon the sick *child* for whom our prayers are desired. Deliver *him*, O LORD, in Thy good appointed

time, from *his* bodily pain, and visit *him* with Thy salvation ; that if it should be Thy good pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation. Or else receive *him* into those heavenly habitations, where the souls of those who sleep in the LORD Jesus enjoy perpetual rest and felicity. Grant this, O LORD, for the love of Thy Son, our Saviour Jesus Christ. Amen.

For Friends in Darkness.

O ALMIGHTY GOD, we beseech Thee to hear our prayers for all those our friends (*espec. . . .*) who know Thee not or neglect to serve Thee ; that Thou wouldest grant to them true repentance and an earnest longing for Thy service. Through Jesus Christ our LORD. Amen.

For Servants.

GRACIOUS FATHER, bless my servants, and make them Thine ; give them grace to serve Thee first, with faithfulness, soberness, and diligence. Make me ever willing, and in some measure able, to repay unto them the time and the strength which they either have spent or shall spend to do me service, even for Jesus Christ His sake. Amen.

THE CHURCH THAT IS IN THY PARISH.

Seek the peace of the city . . . and pray unto the Lord for it.

For the Parish Priest.

O GOD, the Pastor and Guide of all Thy people, look favourably on Thy servant . . . whom Thou hast willed to preside as Pastor over Thy Church in this

Parish ; grant, we beseech Thee, that both by word and by example he may profit those over whom he is set, that, together with his flock, he may attain eternal life, through Jesus Christ our LORD. Amen.

During the Vacancy of a Parish.

WE most humbly beseech Thee, O LORD, that of Thine unbounded goodness, Thou wouldest grant unto Thy Church in this place, a Pastor who by his godly care for us may be ever pleasing unto Thee, and may be always diligent for the right governance and instruction of Thy people, to the glory of Thy Holy Name. Who livest and reignest One GOD, world without end. Amen.

For a Good Work.

VOUCHSAFE, we beseech Thee, merciful LORD, to prosper with Thy blessing the work of . . . and all others designed to promote Thy Glory and the good of souls. Grant that those who serve Thee in this work may set Thy Holy Will ever before them, and do that which is well pleasing in Thy sight, and persevere in Thy service unto the end, through Jesus Christ our LORD. Amen.

For the newly Confirmed.

O HOLY GHOST, Who hast vouchsafed to choose our bodies for Thy temple, quicken them unto newness of life in union with the Only-Begotten SON, reveal Thy gracious indwelling in every one of us, and especially now we pray for those upon whom Thou hast recently descended, that they may by Thy presence be strengthened against every enemy, and enlightened with a true knowledge of things divine, so that living in the fear and love of GOD they may be purified from earthly corruption, and attain to dwell in the blessed fellowship of the saints, who with the Father and the Son art blessed and glorified now and for evermore. Amen.

For those engaged in Works of Mercy.

BLESS, O LORD, we beseech Thee, all those who are devoted to serve Thee in works of charity, as well for the training of the young as for the reclaiming of the fallen (*espec. . . .*). Also those who are occupied in visiting the sick, the poor, and the ignorant (*espec. . . .*). Accept their labours, and grant that while they sympathize with others, in their necessity and sorrow, they may bring them to know the joys of the Divine Life in which they live—Who livest and reignest, one GOD, world without end. Amen.

For the Sick and Dying.

GRACIOUS LORD JESUS, Who didst vouchsafe to die on the Cross for us; remember, we beseech Thee, all Sick and Dying Persons (*espec. . . .*); and grant that they may omit nothing which is necessary to make their peace with Thee before they die. Deliver them, O LORD, from the malice of the Devil, and from all sin and evil, and grant them a happy end, for Thy loving mercy's sake. Amen.

For School Children.

POUR down Thy blessing, O heavenly FATHER, upon those children whom Thou hast committed to my charge, and give me grace to train them in Thy faith, fear, and love, that as they grow in years they may grow in grace, and may hereafter be found in the number of Thine elect children. Through Jesus Christ our LORD. Amen.

For the Conversion of Sinners.

ALMIGHTY GOD, we beseech Thee to hear our prayers for such as sin against Thee, or neglect to serve Thee (*espec. . . .*), that Thou wouldest vouchsafe to bestow upon them true repentance and earnest longing for Thy service. Through Jesus Christ our LORD. Amen.

For Sufferers in Mind or Body.

O LORD JESUS CHRIST, our Sympathizing Saviour, Who for man didst bear the Agony and the Cross ; draw Thou near to Thy suffering servants, in their pain of body or trouble of mind (*espec. . . .*) ; hallow all their crosses in this life, and crown them hereafter where all tears are wiped away ; where, with the Father and the Holy Ghost, Thou livest and reignest, One GOD, world without end. Amen.

For any who have asked our Prayers.

STRETCH forth, O LORD, the right hand of Thy mercy upon Thy servants, that seeking Thee with their whole heart, they may have their needs supplied both in body and soul. Through Jesus Christ our LORD. Amen.

FOR THE CHURCH IN THY DIOCESE.

Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish and make Jerusalem a praise on the earth.

For the Bishop of the Diocese.

O GOD, the Pastor and Ruler of Thy faithful servants, look down in mercy on Thy servant . . . our Bishop, to whom Thou hast given charge over this Diocese, and evermore guide, defend, comfort, sanctify, and save him ; and grant him by Thy grace so to advance in word and good example, that he may, with the flock committed to him, attain to everlasting life ; through Jesus Christ our LORD. Amen.

During the Vacancy of a See.

MAY Thy boundless loving-kindness, O LORD, grant to Thy Church a Bishop who shall be pleasing to Thee in holiness of life, and profitable to us in watchfulness and zeal. Through Jesus Christ our LORD. Amen.

At the Consecration of a Church.

GOD, Who art Thyself the Author of the gifts that are to be dedicated to Thee, pour forth Thy blessing on this house of prayer: And of Thy mercy grant that Thy help and defence may be enjoyed by all who shall call upon Thy Name therein. Through Jesus Christ our LORD. Amen.

For Diocesan Societies in which we are specially interested.

GRANT, O LORD, we pray Thee, to the Society of . . . such an increase of numbers as shall best accomplish Thy holy will, and to the members the fulness of Thy blessing, that each according to His measure may promote Thy glory ; through Jesus Christ our LORD. Amen.

For Places spiritually destitute.

ALMIGHTY GOD, have pity on our brethren who are perishing for lack of opportunities of grace. And grant that faithful Priests, ministering to Thine inheritance, may train the young, instruct the ignorant, tend the sick, win the hardened, reconcile the penitent, and perfect Thy Saints to the glory of Thy Holy Name ; through Jesus Christ our LORD. Amen.

For Church Schools and Homes of Mercy.

VOUCHSAFE, we beseech Thee, merciful LORD, to prosper with Thy blessing all institutions designed for the promotion of Thy glory, and the good of souls

(*espec. . .*). Grant that those who serve Thee in religious houses, hospitals, and schools may set Thy holy Will ever before them, and do that which is well-pleasing in Thy sight, and persevere in Thy service unto the end ; through Jesus Christ our LORD. Amen.

For those who are to be admitted into Holy Orders.

¶ *To be used in the Weeks preceding the stated Times of Ordination*

ALMIGHTY GOD, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of Thy dear Son ; Mercifully look upon the same, and at this time so guide and govern the minds of Thy servants the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of Thy Church. And to those who shall be ordained to any holy function, give Thy grace and heavenly benediction ; that both by their life and doctrine they may show forth Thy glory, and set forward the salvation of all men ; through Jesus Christ our LORD. Amen.

THE CHURCH THAT IS IN THY COUNTRY.

I exhort therefore that supplications, prayers, intercessions, and giving of thanks be made for all men.

For the State.

O LORD, our heavenly Father, the high and mighty Ruler of the universe, Who dost from Thy throne behold all the dwellers upon earth ; Most heartily we beseech Thee with Thy favour to behold and bless Thy servant . . . and all others in authority ; and so replenish them with the grace of Thy Holy Spirit, that they may always incline to Thy will, and walk in Thy way. Endue them plenteously with heavenly gifts ; grant them in health and prosperity long to live ; and finally,

after this life, to attain everlasting joy and felicity ; through Jesus Christ our LORD. Amen.

For Home and Foreign Missions.

O LORD JESUS CHRIST, Who didst charge Thine Apostles that they should preach the Gospel to every nation ; prosper, we pray Thee, all Missions both at home and abroad (*espec. . . .*) ; give them all things needful for their work, making them to be centres of spiritual life, to the quickening of many souls, and the glory of Thy holy Name. Support, guide, and bless the Clergy, who are called to labour in those parts of Thy vineyard, give them grace to witness to the Faith, endue them with burning zeal and love, make them patient under all disappointments, and meekly submissive under all persecutions, that they may turn many to righteousness, and may themselves win a Crown of everlasting glory, Who livest and reignest GOD for ever and ever. Amen.

For Seminaries and Schools of Theology.

O THOU true Light that lightest every man that cometh into the world ; Do Thou in Thy mercy touch the hearts and lighten the understandings of all who are preparing for Thy ministry (*espec. . . .*) ; that they may readily acknowledge and cheerfully obey all that Thou wouldest have them believe and practise, to the benefit of Thy holy Church and their own salvation. Amen.

A Prayer to be used at the Meetings of Diocesan or National Synods.

ALMIGHTY and everlasting God, who by Thy Holy Spirit didst preside in the Councils of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world ; We beseech Thee to be present with the Council of Thy Church

here assembled in Thy Name and Presence. Save them from all error, ignorance, pride, and prejudice ; and of Thy great mercy vouchsafe, we beseech Thee, so to direct, sanctify, and govern *us* in *our* present work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death ; till at length the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life ; through the merits and death of Jesus Christ our Saviour. Amen.

For Fruitful Seasons.

¶ *To be used on Rogation-Sunday and the Rogation-days.*

ALMIGHTY GOD, Who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness ; and eat our own bread ; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness, to the praise of Thy holy Name ; through Jesus Christ our LORD. Amen.

THE CHURCH CATHOLIC.

Pray for the peace of Jerusalem ; they shall prosper that love Thee.

For the Holy Catholic Church.

GRACIOUS Father, we humbly beseech Thee to bless Thy Holy Catholic Church, and fill it with truth and grace. Where it is corrupt, purge it ; where it is in error, direct it ; where anything is amiss, reform it ; where it is right, strengthen and confirm it ; where it is wanting, furnish it ; where it is divided and rent asunder, heal the breaches thereof ; O Thou Holy One of Israel, for Jesus Christ's sake. Amen.

For the Unity of the Church.

O GOD, the Father of our LORD Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one LORD, one Faith, one Baptism, one GOD and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our LORD. Amen.

For the Spread of the Church.

ENLARGE Thy Kingdom, O GOD, and deliver the world from the dominion and tyranny of Satan. Hasten the time, which Thy Spirit hath foretold, when all nations, whom Thou hast made, shall worship Thee, and glorify Thy Name. Bless the good endeavours of those who strive to propagate the truth, and prepare the hearts of all men to receive it; to the honour of Thy Holy Name. Amen.

For Quickening of Zeal in Christians.

O LORD, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we whose lot is cast in so goodly a heritage, may strive together the more abundantly, by prayer, by almsgiving, by fasting, and by every other appointed means, to extend to others what we so richly enjoy; and as we have entered into the labours of other men, so to labour that, in their turn, other men may enter into ours, to the fulfilment of Thy Holy Will, and our own everlasting salvation. Amen.

For Bishops on their Visitations.

O LORD JESU CHRIST, Who didst walk upon the sea of Galilee, Who didst calm the waves thereof, and safely bring Thy Apostles to the haven where they would be; Who also of Thy great love didst accompany Thy disciples journeying to Emmaus, and manifest Thyself to them; we humbly beseech Thee to bless all Bishops engaged in visiting their dioceses, and those that journey with them. Give Thy holy angels charge over them to keep them in all their ways. Prosper their endeavours to spread the knowledge of the Gospel among the heathen; and so fulfil our prayers for their safety and success, that they may glorify thee more and more, Who livest and reignest with the Father and the Holy Ghost, ever one GOD, world without end. Amen.

For Missions to the Heathen.

O LORD JESU CHRIST, Whose will it is that the multitude of the Gentiles should come to the knowledge of the truth through the preaching of Thy Gospel, be present, we beseech Thee, with those who make known Thy Name in heathen lands, and grant that those who have lived in the darkness of error may, by their ministry, be brought to the knowledge of Thee, Who art the true Light, to lighten every man that cometh into the world. Amen.

THE CHURCH INVISIBLE.

The Lord grant unto him that he may find mercy of the Lord in that day.

For a Father or Mother Departed.

O GOD, Who hast commanded us to honour our Parents, Remember Thy *servants*, my *Father* and *Mother*, who have gone before us with the seal of faith,

and are sleeping in the sleep of peace. To them, O LORD, and all who rest in Christ, we pray Thee to grant a place of refreshment, light, and peace ; through Jesus Christ our LORD. Amen.

After the Death of a Friend.

RECEIVE, we beseech Thee, O LORD, merciful FATHER, the Offering which we present before Thee ; and grant to the soul of Thy servant [*or hand-maid*] . . . whom Thou hast delivered from the corruption of the flesh, that in peace and rest *he* may await the Day of Resurrection ; through Jesus Christ our LORD. Amen.

On the Anniversary of the Death of a Friend.

MOST merciful Father, Who hast been pleased to take unto Thyself the soul of this Thy servant [*or this child*] ; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served Thee with constancy on earth, we may be joined hereafter with Thy blessed saints in glory everlasting ; through Jesus Christ our LORD. Amen.

That we may profit by the Example of the Saints.

GRANT, we beseech Thee, Almighty GOD, that the examples of the Saints may stir us up to a better life, so that we who celebrate their solemnities may also imitate their actions ; through Jesus Christ our LORD. Amen.

That we may attain to the Fellowship of the Saints.

O GOD, Who permittest us to celebrate the commemoration of all Thy Saints, grant that we Thy servants may enjoy their fellowship in eternal gladness ; through Jesus Christ our LORD. Amen.

An Office of Spiritual Communion.

INSTRUCTION.

When hindered by some just cause from joining in the Church's Oblation at the time you are accustomed, it is well to make a Spiritual Act of Communion with the Church. The benefits of so doing are great. The Church in her Office of the Communion of the Sick teaches us that "if a man, either by reason of extremity of sickness or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

OUTLINE OF OFFICE.

The whole or parts of this may be used, as found convenient.

Preparation.—Part of that given on pp. 74 and 75 may be used.

Part I. The Offering of Service (pp. 76-95).—If time be short, instead of the *Decalogue*, use the following:

Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

LORD, have mercy upon me.

Christ, have mercy upon me.

LORD, have mercy upon me.

In the offering of your Faith, your Alms (which should be set aside for some Church purpose), and your Prayers, try to realize your union with those gathered round the Altar of your Church.

Part II. The Offering of Praise (pp. 96-105).—In place of the *Absolution* substitute this short prayer :

MAY the Almighty GOD have mercy upon me, pardon me all my sins, deliver me from all evil, and strengthen me in all good, and bring me to everlasting life, for Jesus Christ's sake. Amen.

Part III. Union with the Oblation of Christ.—In the place of the *Prayer of Humble Access* and the *Prayer of Consecration*, say the following :

Make your Intention.

O CHRIST my GOD and Saviour, Hindered (by reason of . . .) from joining in offering the Holy Oblation in Thy House, I desire, through Thy grace, to do this in remembrance of Thee, and in obedience to Thy command, as well as I am able.

I do therefore this day join, in desire and spirit, with every Christian congregation in the world, which truly celebrates this holy Mystery.

Offer Thanks to the Father.

WITH them I join in giving my devoutest thanks to Thy Almighty Father and our gracious GOD, Who did not overlook lost mankind, but sent Thee, His only Son, to redeem us, and in Him has so abundantly blessed us—especially I thank Him for

Rehearse the Acts of Redemption.

WITH them I call to remembrance what Thou hast done and suffered for us ; Thine Incarnation, Thy laborious Life, Thy bitter Passion, Thy Death and Resurrection, the great deliverance Thou hast thereby wrought for all mankind, and the obligations Thou hast laid upon us.

Worship the Saviour.

I ACKNOWLEDGE, worship, and receive Thee, O Jesus, as our heavenly Teacher, as our Example and Pattern, as our only Mediator and Advocate with GOD, and as the Sovereign Judge of all mankind.

Plead the Sacrifice.

WITH Thy Church I join in pleading the merits of Thy all-sufficient Sacrifice with Thy Eternal Father. I rely upon that Sacrifice for the pardon of all my sins ; for the assistance of the Divine Grace ; for deliverance from the corruption of my own nature, and from the malice and snares of the devil ; for the fellowship of the Holy Ghost ; and for a blessed Resurrection ; the LORD Almighty, for Thy sake, being reconciled unto me.

Offer yourself to the Lord.

I DEVOTE my spirit, soul, and body, to Thee, and to Thy service, beseeching Thee to give me Grace never wilfully to depart from Thy laws.

Intercede for all Men.

I JOIN with Thy Church, and plead the merits of Thy sacrifice, for all estates and conditions of men ; that none may deprive themselves of that happiness which Thou hast purchased by Thy Death : for all Christian Kings and Governors ; for all Bishops and Pastors, that they may

preserve the sacred rights committed to their trust ; for all that strive to propagate Thy Gospel ; for a primitive zeal in all that fear Thy Name ; for all that sit in darkness and error, or are destitute of necessary means of instruction ; for all that sincerely seek the truth ; for all sinners, that they may have grace and strength to break their bonds ; for all that are in adversity ; for all that suffer wrongfully, or that are deprived of their just rights ; for all that are in pain of body, or anguish of mind and spirit ; for all that are tempted, or in danger of falling into despair ; for all that are in slavery, under persecution, in prison or in poverty ; for all persons and places in distress by the sword, pestilence, and famine ; for all that are in their last sickness, that they may omit nothing that is necessary to make their peace with GOD ; for all widows and fatherless children ; for all that call upon GOD, and have none else to help them ; for this land, and this Church, that the LORD may avert the judgments which we justly deserve ; for our friends, our relations, our benefactors, and for our enemies ; for all that have desired our prayers, and for the whole mystical Body of Christ ; beseeching the Almighty GOD, the Creator and Redeemer of all, to have mercy upon all whom He has made and redeemed, and to give unto all grace and help according to the necessities they labour under ; for Thy sake, O LORD Jesus, to Whom, with the Father and the Holy Ghost, be all honour and glory, dominion and power, for ever and ever. Amen.

Adapted from BISHOP WILSON.

In place of this Intercession, any of the special Intercessory prayers (pp. 124, 125, 143-163) may be used.

Make an Act of Spiritual Communion with Christ.

O BLESSED Jesus, my LORD and my GOD, I praise, worship, and glorify Thee for Thy many mercies, more than I can number and far greater than I can

express. I am not worthy that Thou shouldest come under my roof, but speak the word only and my soul shall be healed. Come by Thy spiritual power, and strengthen and refresh my fainting spirit. Supply all my needs, and grant that I may soon again go forth into the House of GOD, there to appear before Thy Presence and behold Thy power and glory in the Sanctuary. For Thy mercies' sake. Amen.

Give Thanks.

The LORD'S Prayer. The Gloria in Excelsis. The Nunc Dimittis.

(The following Hymn may be said before Part II.)

Spiritual Communion.

L ORD, I cannot seek Thee
At Thy Altar Throne,
Yet may I receive Thee
Friendless and alone.

Thou Who in the Garden
All alone didst pray,
Look upon Thy servant,
Visit me this day.

Where before the Altar
Crowds adoring kneel,
There in very Essence
Thou dost come to heal.

Far from Priest and Altar.
Christ, to Thee I cry,
Come to me in Spirit,
Let me feel Thee nigh.

In my silent worship,
Let me share the Feast ;
Be Thy Love the Altar,
Be Thyself the Priest.

For that dread Reception
Let Thy Grace be mine,
Give me true contrition,
Give me faith Divine.

Though the words of pardon
Now I may not hear,
Yet Thine Absolution
Lightens all my fear.

Knit me in Communion
With those spirits blest,
Whom Thy Body strengthens
In the land of Rest.

Thus would I receive Thee.
Friendless and alone ;
But I long to hail Thee
At Thine Altar Throne.

REV. V. S. S. COLES.

Instruction in Meditation.

Feed on Him by faith with thanksgiving.

This counsel of the Church must be diligently followed, if the Eucharist is to be a power in our life. In these days, when all the avenues of knowledge are opened out to us, there is a danger lest we should pursue them for their own sake rather than for His to Whom they all lead. Hence the growing necessity of the practice of meditation. "No one," writes Bishop Westcott, "can absolve himself from the duty of spiritual thought." "The knowledge of truth," writes Dr. Hort, "is indispensable for the mature service of GOD; . . . the desire and pursuit of truth is an essential part of a holy worship." This we cannot obtain without determination. "Can we suppose that the highest knowledge, and the highest knowledge alone, is to be gained without effort, without preparation, without discipline, and by a simple act of memory? Is it credible that the law of our nature, which adds capacity to experience and joy to quest, is suddenly suspended when we reach the loftiest field of man's activity?" Surely not. We must then take pains to know GOD, and "*labour* for that meat which endureth unto everlasting life, which the Son of Man shall give."

Meditation is the name we give to that effort of thought which we make, under the direction of the Holy Ghost, to know GOD. In outline it is simple, in experience it is difficult, but its fruits are worth the seeking. The work may be divided into three parts.

(1) **Preparation.**—Realize the Presence of GOD. First say, "Thou GOD seest me." "Let the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O LORD, my Strength and my Redeemer;" then the "*Veni Creator.*"

(2) **Meditation.**—Action of Memory, Imagination, Understanding. By the Memory we bring the subject

before us, by the Imagination we fill it with life, by the Understanding we think out its practical bearings.

(3) **Devotion.**—Now follows the exercise of the affections and will. *Thank* GOD for the fresh knowledge of His love that He has given you ; *ask* that you may profit by it ; and *resolve* to say or do something by which it may be stamped upon your soul.

SUGGESTIONS.

(*Adapted from a Tract, "Meditation—What it is, and How to Make it."*)

Twenty minutes (or even fifteen) usually long enough for a Meditation.

Early in morning, best time.

Say, kneeling, the Preparation and latter portion ; *i.e.*, Thanksgiving, Prayer, and Resolution).

Make the rest of Meditation (*i.e.*, Part 2) in position least distracting ; *e.g.*, sitting.

Let the Resolution be simple, definite, and capable of being carried out during the day of Meditation.

Daily Meditation is best ; but at least on Sunday, Wednesday, and Friday.

Colloquies or short prayers and ejaculations to GOD, and addresses to your own soul, interspersed throughout Meditation, are helpful.

Best subjects for Meditation : Christ's Life and His Parables and His Dealings with individuals.

Helpful Books.—A. G. MORTIMER : *Helps to Meditation.* CARTER : *Meditations on the Suffering, Glorified and Hidden Life.* GOULBURN : *An Introduction to the Devotional Study of the Holy Scriptures.* EUGENE STOCK : *Lessons on the Life of our LORD.* LÜCKOCK : *Footprints of the Son of Man, as traced by S. Mark.* WILKINSON : *Instructions in the Devotional Life.* T. T. CARTER : *The Devout Christian's Help to Meditation on the Life of our LORD.*

Collects, Epistles, and Gospels.

ADVENT.

I. SUNDAY. *For grace to prepare aright for Christ's Advent.*—Give us grace that we may cast away the works of darkness and put upon us the armour of light . . . that in the last day when He shall come to judge, we may rise to the life immortal.

II. SUNDAY. *That we may quicken our hope of His coming by devotion to the Scriptures.*—Grant that we may in such wise hear, read, mark, learn, and inwardly digest them, that . . . we may embrace and ever hold fast the blessed hope of everlasting life.

III. SUNDAY. *For a faithful ministry to prepare His coming.*—Grant that the ministers and stewards of Thy mysteries may prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just.

IV. SUNDAY. *For His present coming.*—O LORD, raise up, we pray Thee, Thy power, and come among us, and with great might succour us.

Ep.—How to prepare.

Gosp.—The Preparation of Christ's cleansing.

Ep.—The Scriptures were written to excite hope.

Gosp.—Christ proclaims the eternity of His holy Word.

Ep.—Fidelity the essential characteristic of the minister of Christ.

Gosp.—Christ praises the faithful minister.

Ep.—The effect of the sense of Christ's nearness.

Gosp.—Christ's coming not recognized by the unbelieving.

CHRISTMAS.

CHRISTMAS DAY. *For daily renewal by the Holy Ghost.*

—Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit.

S. STEPHEN. *For the faith and charity of S. Stephen.*—

Grant that in all our sufferings . . . we may steadfastly look up to Heaven; . . . and, being filled with the Holy Ghost, may learn to love and bless our persecutors.

S. JOHN. *For knowledge and light for the Church.*—Cast

Thy bright beams of light upon Thy Church, that it . . . may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life.

THE INNOCENTS' DAY.

For childlike innocence.—Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocence of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name.

SUNDAY AFTER CHRISTMAS. *For daily renewal by the Holy Ghost.*—Grant that we . . . may be daily renewed by the Holy Ghost.

THE CIRCUMCISION OF CHRIST. *For true spiritual Circumcision.*—Grant us the

true circumcision of the Spirit, that we may in all things obey Thy blessed will.

Ep.—Christ the Brightness of the glory of God and the express Image of His Substance.

Gosp.—The Incarnation the source of Grace and Truth.

Ep.—The Incarnation the source of strength in suffering.

Gosp.—The Word Incarnate ultimately conquers the hostility of the world.

Ep.—The Incarnation the source of light and fellowship.

Gosp.—S. John, the witness in life and doctrine to the Incarnation.

Ep.—The heavenly blessedness and glory of the Innocent.

Gosp.—The Incarnation alone illuminates the Mystery of undeserved suffering.

Ep.—The fruits of the Incarnation realized personally by the work of the Holy Ghost.

Gosp.—The Incarnation effected by the operation of the Holy Ghost.

Ep.—Faith and self-sacrifice the spirit of the true circumcision.

Gosp.—Jesus teaches us obedience to God's will in all things.

CHRISTMAS.

Characteristic blessings of the Incarnation, to be remembered at the recitation of the Special Preface during the Octave.

PRAISE GOD,

1. For the fact of the Incarnation.
2. For the courage and endurance It has given Martyrs.
3. For the wisdom It has given students.
4. For the light It has thrown on undeserved suffering.
5. For the inconceivable dignity It has brought man.
6. For Its revelation of God.
7. For Its manifestation of man.
8. For all that is wrapped up in the Holy Name.

MEDITATION.

Scripture.—Gen. iii. 15; Isa. ix. 1-8, vii. 10-16; Jer. xxiii. 5; Micah v. 1-3; S. Matt. i. 18-25; S. Luke i. 26-38, 39-56; S. John i. 1-14; Gal. iv. 4; Phil. ii. 5-11; Heb. ii. 14, 16; 1 S. John 1. 1-4.

Helps.—LIDDON: Christmas in S. Paul's; The Magnificat. R. W. CHURCH: The Gifts of Civilization. BRIGHT: The Incarnation. GORE: The Incarnation of the Son of God. WILBERFORCE: The Doctrine of the Incarnation. WESTCOTT: Christus Consummator. SADLER: Emmanuel.

EPIPHANY.

THE FESTIVAL. *That we may attain to the Beatific Vision.*—Grant that after this life we may have the fruition of Thy glorious Godhead.

I. SUNDAY. *For wisdom and strength.*—Grant that we may both perceive and know what things we ought to do, and have grace and power faithfully to fulfil the same.

II. SUNDAY.—*For peace.*—Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life.

III. SUNDAY. *For the protection of God's Right Hand.*—Mercifully look upon our infirmities, and stretch forth Thy right hand to help and defend us.

IV. SUNDAY. *For strength and support.*—Grant us such strength and protection as may support us in all dangers and carry us through all temptations.

V. SUNDAY. *That the Church may be kept in true religion.*—Keep Thy Church continually in Thy true religion.

VI. SUNDAY. *For purity.*—Grant that we may purify ourselves, even as He is pure, that when He shall appear again we may be made like unto Him in His eternal and glorious kingdom.

Ep.—Our access to the Father only through faith in Jesus.

Gosp.—Faith leads at last to the presence of God.

Ep.—Consecration gives true insight into God's will.

Gosp.—Christ teaches us how to do God's will in the sanctuary and in the home.

Ep.—The duty of each Christian to minister to the peace of the Church.

Gosp.—Christ changes temporary anxiety into peace, joy, and gladness.

Ep.—Our protection and vindication to be left in God's hands.

Gosp.—The hand of Christ stretched forth to meet the faith of man.

Ep.—The State, God's minister for protection, and our duty towards it.

Gosp.—Christ's presence gives protection in the storm and deliverance in spiritual darkness.

Ep.—What true religion is.

Gosp.—God promises the Church protection but not complete purity.

Ep.—The hope of seeing Christ the inspiration of purity.

Gosp.—The coming of Christ sudden and unexpected.

PREPARATION FOR LENT.

SEPTUAGESIMA. *That God's discipline may be effective in freeing us from sin.*—Favourably hear the prayers of Thy people, that we who are justly punished . . . may be mercifully delivered by Thy goodness.

SEXAGESIMA. *That having no trust in ourselves we may realize God's defence.*—Mercifully grant that by Thy power we may be defended against all adversity.

QUINQUAGESIMA. *For love.*—Send Thy Holy Ghost and pour into our hearts that most excellent gift of charity.

Ep.—The necessity of self-imposed discipline.

Gosp.—Spiritual discipline in itself has no merit.

Ep.—Even the labours and toils of S. Paul afford no ground for self-trust.

Gosp.—All is of God save our failures.

Ep.—What love is.

Gosp.—Its manifestation in Jesus.

MEDITATION.

Scripture.—Psalms vi., xxxii., xxxviii., li., cii., cxxx., cxliii.; Isa. i. 16, 17; Jer. iv. 1, 3, 4, 14; S. Luke xv.; S. Matt. v. 4; S. Luke xviii. 13, 14; Acts iii. 19-26; S. Jas. iv. 8, 9, 10.

Helps.—THOMAS À KEMPIS: The Imitation of Christ. S. FRANCIS DE SALES: The Devout Life. SCUPOLI: Spiritual Combat. WILKINSON: Lent Lectures. GOULBURN: Thoughts on Personal Religion; Pursuit of Holiness. BODY: The School of Calvary; The Life of Justification; The Life of Temptation. T. T. CARTER: The Imitation of our Lord Jesus Christ. PAGET: The Spirit of Discipline. JUKES: The Law and the Offerings. LIDDON: Passiontide Sermons. WESTCOTT: The Victory of the Cross. MILMAN: The Love of the Atonement. HUNTINGTON: Helps to a Holy Lent; Forty Days with the Master. KIP: The Lenten Fast.

LENT.

ASH WEDNESDAY. *For contrition.*—Create and make in us new and contrite hearts, that we . . . may obtain perfect remission and forgiveness.

I. SUNDAY. *For the power of self-discipline.*—Give us grace to use such abstinence that . . . we may ever obey Thy godly motions in righteousness and true holiness.

II. SUNDAY. *For protection to body and soul.*—Keep us both outwardly in our bodies, and inwardly in our souls.

III. SUNDAY. *For God's compassion and help.*—Look upon the hearty desires . . . and stretch forth the right hand of Thy Majesty.

IV. SUNDAY. *For refreshment.*—Grant that . . . by the comfort of Thy grace we may mercifully be relieved.

V. SUNDAY. *For our government and preservation in body and soul.*—Look upon Thy people, that . . . they may be governed and preserved evermore both in body and soul.

Ep.—The need of humiliation and fasting for the Church.

Gosp.—Private humiliation and fasting expected and regulated by the LORD.

Ep.—Fasting one of the proofs of Apostolic Service.

Gosp.—The example of the LORD.

Ep.—God wills our sanctification in the body as well as in the soul.

Gosp.—Faith in Jesus casts out the devil of impurity.

Ep.—What our hearty desires ought to be.

Gosp.—The power of the “Finger of God.”

Ep.—Refreshing comfort of the Gospel contrasted with the stern bondage of the law.

Gosp.—Christ the Author and Giver of all refreshment.

Ep.—The price of the redemption of our bodies and souls.

Gosp.—To keep Christ's sayings is to be preserved from death.

HOLY WEEK.

PALM SUNDAY. *For patience and humility in suffering.*—Grant that we may follow the example of His Patience.

Ep.—The Example of Christ's great humility.

Gosp.—The Passion of the true Messiah and Priest.

MONDAY. Ep.—The Isolation and Holy Zeal of the Redeemer.

Gosp.—The Passion of the Divine King. The incidents of human weakness bring out in clear relief the calm, unshaken serenity of the strong Son of God.

TUESDAY. Ep.—The Determination of the Redeemer.

Gosp.—The King enters His Eternal Kingdom through the gate of death.

WEDNESDAY. Ep.—The Atoning Power of the Redeemer.

Gosp.—The Passion of the Son of Man. The Human Sympathy of the Divine Sufferer shown in the love of the Last Supper, in the care for His disciples' safety, in the mysterious agony, in the look which converted S. Peter.

THURSDAY. Ep.—The Sacrificial Feast of the Redeemer.

Gosp.—The Passion of the Son of Man. The Human Sympathy of the Divine Sufferer shown in the contrast between His love for the weeping women and the penitent robber, and the cruel hardness and heartless mockery of His judges and enemies.

GOOD FRIDAY. *That our Redeemer may see of the travail of His Soul in the Family of God, in the ministries of the Church, and in the conversion of the world, and be satisfied.*

Ep.—The efficacy of the Atonement lies in the will of the Redeemer.

Gosp.—The Passion of the LORD of Glory.

EASTER EVE. *That we may die, be buried, and rise again with Christ.*—Grant that by continual mortifying our corrupt affections we may be buried with Him . . . and pass to our joyful resurrection.

Ep.—The victorious Redeemer preaches to the spirits in prison.

Gosp.—His Body rests in the sepulchre.

EASTER.

EASTER DAY. *That the holy desires of Lent may be embodied in lively deeds.*—We beseech Thee, that as Thou dost put into our minds good desires, we may bring the same to good effect.

Ep.—The spiritual import of the Resurrection.

Gosp.—The fact of the Resurrection discovered by faith.

EASTER MONDAY. Ep.—S. Peter's witness to the Resurrection.

Gosp.—The Risen LORD reveals Himself through thought.

EASTER TUESDAY. Ep.—S. Paul's witness to the Resurrection.

Gosp.—The Risen LORD reveals Himself through outward signs and inward illumination.

I. SUNDAY. *For purity and true service.*—Grant us so to put away the leaven of malice . . . that we may always serve Thee in pureness of living and truth.

Ep.—Faith in the risen Christ the spirit of service.

Gosp.—The power and purpose of the service of the Church.

II. SUNDAY. *For gratitude for the sacrifice of Christ and devotion to His example.*—Give us grace that we may always most thankfully receive His inestimable benefit and daily endeavour ourselves to follow the blessed steps of His most holy life.

Ep.—The Example.

Gosp.—The Sacrifice the necessary expression of the Love of the Good Shepherd.

III. SUNDAY. *For a true conversion.*—Grant that we may eschew those things that are contrary to our profession, and follow all such things as are agreeable to the same.

Ep.—The evidential power of a life of conversion.

Gosp.—The life of conversion implies some present sorrow but much joy.

IV. SUNDAY. *For unworldliness.*—Grant that we may love the thing which Thou commandest, and desire that which Thou dost promise.

Ep.—The realization of our New Birth, the secret of unworldliness.

Gosp.—The Presence of the Holy Ghost, the power of unworldliness.

EASTER.

Characteristic blessings of the Resurrection, that may be remembered at the recitation of the Special Preface during the Octave.

THE RESURRECTION :

1. As a new power in the moral and spiritual life of man.
2. As an interpretation and fulfilment of the Old Testament Scriptures.
3. As a revelation of the glory of the risen Body.
4. As a revelation of that which God has prepared for them that love Him.
5. As a revelation of the unity that underlies the seemingly trivial fragments of life.
6. As a revelation of fellowship with the departed.
7. As a motive for work.
8. As a revelation of the veiled glory that enwraps the earth.

MEDITATION.

Scripture.—Job xiv. 12-15, xix. 25-27 ; Ps. xvi. 9-10 ; Hos. xiii. 14 ; S. Luke xx. 35-38 ; Rom. viii. 19, 21, 23 ; 1 Cor. xv. 32-58 ; 2 Cor. v. 1-4 ; 1 Thess. iv. 14-17.

Helps.—LIDDON : Easter in S. Paul's. WESTCOTT : The Revelation of the Risen LORD ; Gospel of the Resurrection. LÜCKOCK : After Death ; The Intermediate State. JUKES : The New Man. MOBERLY : The Great Forty Days.

ROGATIONTIDE AND ASCENSIONTIDE.

ROGATION SUNDAY.

For inspiration in thought and action.—Grant that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same.

Ep.—The folly of religious thought without action.

Gosp.—The omnipotence of prayer.

ROGATION MONDAY. *For a blessing on the fruits of the earth.*

ROGATION TUESDAY. *For a blessing on the work amongst the treasures of the sea and of the mines.*

ROGATION WEDNESDAY. *For a blessing on commercial enterprise.*

THE ASCENSION-DAY.

For high thinking and living.—Grant that we may in heart and mind thither ascend, and with Him continually dwell.

Ep.—The expectation of Christ's second coming prevents idle dreaming.

Gosp.—The Ascension and Christ's abiding presence with the Church.

SUNDAY AFTER ASCENSION DAY. *For the gift of the Holy Ghost to uplift us where Christ is.*—Send to us Thy Holy Ghost to comfort us and to exalt us unto the same place whither our Saviour Christ is gone.

Ep.—The glory of God the object of the gifts of God.

Gosp.—The Holy Ghost uplifts us by His testimony to Christ.

ASCENSIONTIDE.

Characteristic blessings of the Ascension, that may be remembered at the recitation of the Special Preface during the Octave.

THE ASCENSION :

1. As a revelation of the triumphs reserved for Humanity.
2. As a guarantee of the many abiding places now being prepared for us.
3. As an assurance of our LORD's High Priestly Work in our behalf.
4. As a revelation of our LORD as King of Kings and LORD of Lords.
5. As an assurance of His never-ceasing action upon the world through the Church.
6. As a witness to His perpetual presence with the Church.
7. As a glorification of Him Who for our sakes was obedient to death upon the Cross.
8. As a witness to His eternal benediction of the Church in the gifts bestowed upon it.

MEDITATION.

Scripture.—Ps. xxiv. ; Ps. lxviii. 18-20 ; St. John xiv. 2, 12, 28 ; Acts ii. 33-36 ; Acts vii. 55-56 ; Heb. ii. 9 ; Heb. ix. 12, 24 ; xii. 2.

Helps.—MILLIGAN : The Ascension and Heavenly Priesthood of our LORD. WILBERFORCE : The Doctrine of the Incarnation, chapters ix., x., xi., xii. BERDMORE COMPTON : The Catholic Sacrifice. SADLER : The One Offering.

WHITSUNTIDE AND EMBER WEEK.

WHITSUNDAY. — *For a right judgment in all things and spiritual joy*—Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort.

MONDAY IN WHITSUN WEEK.

TUESDAY IN WHITSUN WEEK.

Ep.—The Descent of the Holy Ghost on the Church.

Gosp.—The work of the Holy Ghost.

Ep.—The Descent of the Holy Ghost on the Gentiles.

Gosp.—Peace, the fruit of the Holy Ghost.

Ep.—The Descent of the Holy Ghost on the confirmed.

Gosp.—Life and the Life-Giver the gift of the Risen Lord.

EMBER DAY (WEDNESDAY).—*For grace to the Bishops that they may faithfully and wisely make choice of fit persons to serve in the Sacred Ministry.*

EMBER DAY (FRIDAY).—*For grace, truth, and innocency of life for those to be ordained to the Diaconate.*

EMBER DAY (SATURDAY).—*For grace and heavenly benediction for those to be ordained to the Priesthood.*

WHITSUNTIDE.

Characteristic blessings of the Holy Ghost, that may be remembered at the recitation of the Special Preface during Whitsun-Week.

PRAISE TO THE HOLY GHOST :

1. For His work in creation—nature, natural gifts, etc.
2. For His work in Providence—inspiring the political and social worlds ; shaping history.
3. For His work in the Church—forming, maintaining, and perfecting.
4. For His work in the missionary enterprises of the Church—giving help in divers languages, boldness and zeal in preaching.
5. For His work as the Regenerator of the individual soul.
6. For His work as the Renewer of the individual soul.
7. For His work as the Perfecter of the individual soul.

Scripture.—Ps. civ. ; Isa. xlv. 3, 4 ; Joel ii. 28, 29 ; S. John vii. 38, 39 ; S. John xiv. 16, 17 ; S. John xvi. 7, 8 ; Acts viii. 5-17 ; Acts xix. 1-7 ; Acts ii. 1-13 ; Acts x. 44-47 ; S. John iii. 1-13.

Helps.—BISHOP WEBB : The Presence and Office of the Holy Spirit. HUTCHINGS : The Person and Work of the Holy Ghost. MOULE : Veni Creator. HARE : Mission of the Comforter. ARTHUR : The Tongue of Fire. EWER : The Operation of the Holy Spirit. SCOTT HOLLAND : Creed and Character. GORE : The Mission of the Church. GOULBURN : The Holy Catholic Church.

TRINITY.

TRINITY SUNDAY. *For steadfastness in the Christian Faith and defence against all heresy.*—Keep us steadfast in this faith, and defend us from all adversities.

I. SUNDAY. *For the help of God's grace to keep the commandments.*—Grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee in will and deed.

II. SUNDAY. *For reverence and love.*—Keep us under the protection of Thy good Providence, and make us to have a perpetual fear and love of Thy Holy Name.

III. SUNDAY. *For protection and consolation in dangers and adversities.*—Grant that we . . . by Thy mighty aid may be defended and comforted in all dangers and adversities.

IV. SUNDAY. *For God's abundant mercy that we attain Eternal Life.*—Grant that we may so pass through things temporal that we finally lose not things eternal.

Ep.—Revelation of the Holiness and Majesty of the Triune God.

Gosp.—The need of regeneration to understand the heavenly mysteries.

Ep.—God's love to us the motive of obedience to the new commandment.

Gosp.—God's judgment on those who disobey the new commandment.

Ep.—The love of God learnt by the love of man.

Gosp.—God's judgment on those who have no fear of His Holy Name.

Ep.—Dangers and adversities necessary for our spiritual growth.

Gosp.—Two illustrations of the mighty aid and tender sympathy of God.

Ep.—The glory of things eternal.

Gosp.—The sense of God's mercy should lead us to be merciful.

TRINITY.

V. SUNDAY. *That political history be so ordered as to secure the quiet and joyful service of Christ's Church.*—Grant that the course of this world may be so peaceably ordered . . . that Thy Church may joyfully serve Thee in all godly quietness.

VI. SUNDAY. *For the love of God.*—Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises.

VII. SUNDAY. *For self-consecration.*—Graft in our hearts the love of Thy name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same.

VIII. SUNDAY. *For the blessing of God's care and providence.*—We beseech Thee to put away from us all hurtful things and to give us those things which be profitable for us.

IX. SUNDAY. *For power to think and act rightly.*—Grant us, we beseech Thee, the spirit to think and do always such things as be rightful.

X. SUNDAY. *For grace to pray acceptably.*—That Thy servants may obtain their petitions, make them to ask such things as shall please Thee.

Ep.—Love the secret of godly quietness.

Gosp.—The Presence of Christ the secret of joyful service.

Ep.—The love of God compels the crucifixion of the flesh.

Gosp.—The love of God impossible without the love of our brother.

Ep.—The reasonableness of self-consecration.

Gosp.—Self-consecration depends upon the Bread of Life.

Ep.—Suffering not inconsistent with God's fatherly care.

Gosp.—The care of Christ promised to all those who try to do the Father's will.

Ep.—The judgments which follow sinful thought and action.

Gosp.—The eternal blessings of right thought and ready action.

Ep.—The Holy Ghost the Source of all devotion.

Gosp.—Our destiny to be houses of prayer.

TRINITY.

XI. SUNDAY. *For grace that we may obtain.*—Mercifully grant unto us such a measure of Thy grace, that we may obtain Thy gracious promises and be made partakers of Thy heavenly treasure.

XII. SUNDAY. *That God's infinite mercy may absolve and bless us.*—Pour down upon us the abundance of Thy mercy, forgiving us, and giving us those good things which we are not worthy to ask.

XIII. SUNDAY. *For the spirit of faithfulness in the service of God.*—Grant that we may so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly promises.

XIV. SUNDAY. *For the increase of the Christian virtues and the love of God's will.*—Grant us the increase of faith, hope and charity, and make us to love that which Thou dost command.

XV. SUNDAY. *For protection and guidance for the Church.*—Keep Thy Church, with Thy perpetual mercy.

Ep.—The power of grace as seen in S. Paul.

Gosp.—Humility the virtue that attracts grace.

Ep.—Mercy the essential characteristic of the New Covenant.

Gosp.—The Divine mercy illustrated.

Ep.—Freedom the spirit of service.

Gosp.—The law and measure of service.

Ep.—The Christian virtues, the fruit of the Spirit's working.

Gosp.—Faithful gratitude alone preserves the blessings of Christ.

Ep.—An example of peril to which the Church was exposed.

Gosp.—Protection and care promised to the faithful.

TRINITY.

XVI. SUNDAY. *For the purification and defence of the Church.*—Let Thy continual pity cleanse and defend Thy Church, and preserve it evermore by Thy help and goodness.

XVII. SUNDAY. *For grace to be ceaselessly intent on good works.*—We pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works.

XVIII. SUNDAY. *For grace to withstand temptation and follow the divine life.*—Grant (us) grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only God.

XIX. SUNDAY. *That by obedience to the Holy Ghost we may please God.*—Grant that Thy Holy Spirit may in all things direct and rule our hearts.

XX. SUNDAY. *For cheerful readiness.*—Grant that we, being ready, . . . may cheerfully accomplish those things which Thou commandest.

Ep.—S. Paul's prayer for the Church.

Gosp.—Christ absolves and delivers the Church from the death of sin.

Ep.—The spirit and power in which good works are to be done.

Gosp.—Christ gives power to the morally impotent, and warns against pride which may spoil a man's best deeds.

Ep.—Grace comes by Jesus Christ.

Gosp.—The divine life summed up in Love.

Ep.—Sin, a grief to the Holy Spirit of God.

Gosp.—In the power of the Holy Ghost Christ forgives and strengthens.

Ep.—Christian cheerfulness its source and expression.

Gosp.—Joyous cheerfulness the festal garment of those who would be present at the marriage supper of the Lamb.

TRINITY.

XXI. SUNDAY. *For pardon and peace.*—Grant . . . to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind.

XXII. SUNDAY. *That the Church may enjoy freedom and be filled with the spirit of active service.*—Keep Thy household the Church in continual godliness, that it may be devoutly given to serve Thee in good works.

XXIII. SUNDAY. *That the Church's prayer may be heard and answered.*—Be ready to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually.

XXIV. SUNDAY. *For the absolution of God's people.*—Absolve Thy people from their offences, that we may all be delivered from the bands of those sins which by our frailty we have committed.

XXV. SUNDAY. *That we may will to do good works, and so obtain our reward.*—Stir up the wills of Thy faithful people, that they, bringing forth the fruit of good works, may be plenteously rewarded.

Ep.—Christian activity depends on our sense of God's peace.

Gosp.—Anxiety dispelled by faith in the word of Christ.

Ep.—A model prayer for the Church.

Gosp.—Freedom only maintained through the spirit of love.

Ep.—The realization of our heavenly citizenship the source of devotion in prayer.

Gosp.—Unfaithful asking is baffled.

Ep.—The faith, love, and hope of those who live under the power of God's absolution.

Gosp.—Christ by His word not only stays the progress of sin but gives life to the dead.

Ep.—Our wills stirred by the power of the Name of Him Who dwells amongst us.

Gosp.—Our wills strengthened by the Bread of Life.

HOLY DAYS.

S. ANDREW (November 30). *For the grace of consecration.*—Grant unto us that we, being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments.

S. THOMAS (December 21). *For a perfect faith in Jesus Christ.*—Grant us so perfectly to believe in Thy Son Jesus Christ that our faith may never be re-proved.

CONVERSION OF S. PAUL (January 25). *For obedience to the doctrine of S. Paul.*—Grant, we beseech Thee, that we . . . may show forth our thankfulness by following the holy doctrine which he taught.

THE PURIFICATION OF S. MARY THE VIRGIN (February 2). *For purity.*—We beseech Thee that as Thy only begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts.

S. MATTHIAS (February 24). *That the Church may be rightly guided in the choice of her ministers.*—Grant that Thy Church may be ordered and guided by true pastors.

Ep.—Consecration manifested in the confession of Christ's name.

Gosp.—The call of Jesus the power of consecration.

Ep.—Jesus Christ the cornerstone of our faith.

Gosp.—Christ's patience with imperfect and dying faith.

Ep.—The doctrine founded on a manifestation of the Risen LORD.

Gosp.—The rewards of those who obey the doctrine.

Ep.—The purification of His elect the object of Christ's coming.

Gosp.—The first presentation of a Pure Humanity.

Ep.—The choice to be made after earnest prayer.

Gosp.—Humility and submission to Christ the essential qualifications of true pastors.

HOLY DAYS.

ANNUNCIATION OF THE VIRGIN MARY (March 25). *That the Incarnation may not fail in its purpose for us.*—Pour Thy grace into our hearts, that as we have known the Incarnation of Thy Son Jesus Christ by the message of an Angel, so by His Cross and Passion we may be brought to the glory of His Resurrection.

S. MARK (April 25). *For steadfastness in the faith.*—Give us grace that we may be established in the truth of Thy Holy Gospel.

S. PHILIP AND S. JAMES (May 1). *The perfect knowledge of Jesus.*—Grant us so perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life, that . . . we may steadfastly walk in the way that leadeth to eternal life.

S. BARNABAS (June 11). *For an outpouring of spiritual gifts and grace to use them.*—Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honour and glory.

Ep.—The Prophecy of the Incarnation.

Gosp.—The record of the Incarnation.

Ep.—Exhortation to steadfastness.

Gosp.—Abiding in Christ and keeping the commandments; the life of steadfastness.

Ep.—The wisdom of Christ revealed to the man of faithful prayer.

Gosp.—How the LORD met S. Philip's desire for knowledge.

Ep.—The singular gifts of S. Barnabas.

Gosp.—The gifts of Christ are promised to His elect, and given to those who ask.

HOLY DAYS.

S. JOHN BAPTIST'S DAY

(June 24). *For grace to follow the Baptist's life and teaching.*—Make us so to follow his doctrine and holy life, that we may truly repent, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake.

S. PETER (June 29). *For faithful diligence on the part of the clergy and obedience on the part of the people.*—Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy Holy Word, and the people obediently to follow the same.

S. JAMES (July 25). *For prompt obedience.*—Grant that we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments.

TRANSFIGURATION (August 6). *That we may attain to the Beatific Vision.*—Grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His Beauty.

Ep.—The work of the Baptist.

Gosp.—The birth of the Baptist, and the expectations it aroused.

Ep.—Christ delivers those who faithfully proclaim His Word.

Gosp.—Christ praises and blesses him who confesses His Holy Name.

Ep.—The obedience of S. James, even to death.

Gosp.—The high rewards of courageous obedience.

Ep.—The majesty of Christ revealed in the Transfiguration.

Gosp.—The description of the Glory as it was seen.

HOLY DAYS.

S. BARTHOLOMEW
(August 24). *That the Church may be zealous for the Word of God.*—Grant, we beseech Thee, unto Thy Church to love that Word which he believed, and both to preach and receive the same.

S. MATTHEW (September 21). *For grace to forsake covetousness and to follow Christ.*—Grant us to forsake all covetous desires and to follow . . . Jesus Christ.

S. MICHAEL AND ALL ANGELS (September 29). *For the help and protection of the angels.*—Grant, as Thy holy Angels always do Thee service in Heaven, so by Thy appointment they may succour and defend us on earth.

S. LUKE THE EVANGELIST (October 18). *That S. Luke's teaching may be effective in our complete restoration.*—May it please Thee that by the wholesome medicines of the doctrine, . . . all the diseases of our souls may be healed.

Ep.—The first effects of the Word of God.

Gosp.—The reward of those who preach the Word.

Ep.—The blinding power of covetousness.

Gosp.—How S. Matthew broke away from it.

Ep.—The angels' service for God.

Gosp.—The angels' service for man.

Ep.—The steadfast constancy of S. Luke.

Gosp.—Prayer the power which makes evangelists.

HOLY DAYS.

S. SIMON AND S. JUDE
(October 28). *For unity of the faith.*—Grant us to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee.

ALL SAINTS' DAY (November 1). *For grace to imitate the Saints.*—Grant us grace so to follow Thy blessed Saints in all virtuous and godly living that we may come to those unspeakable joys which Thou hast prepared.

Ep.—The preciousness of the faith.

Gosp.—The need of unity in the face of a hostile world.

Ep.—God's protection of the Saints.

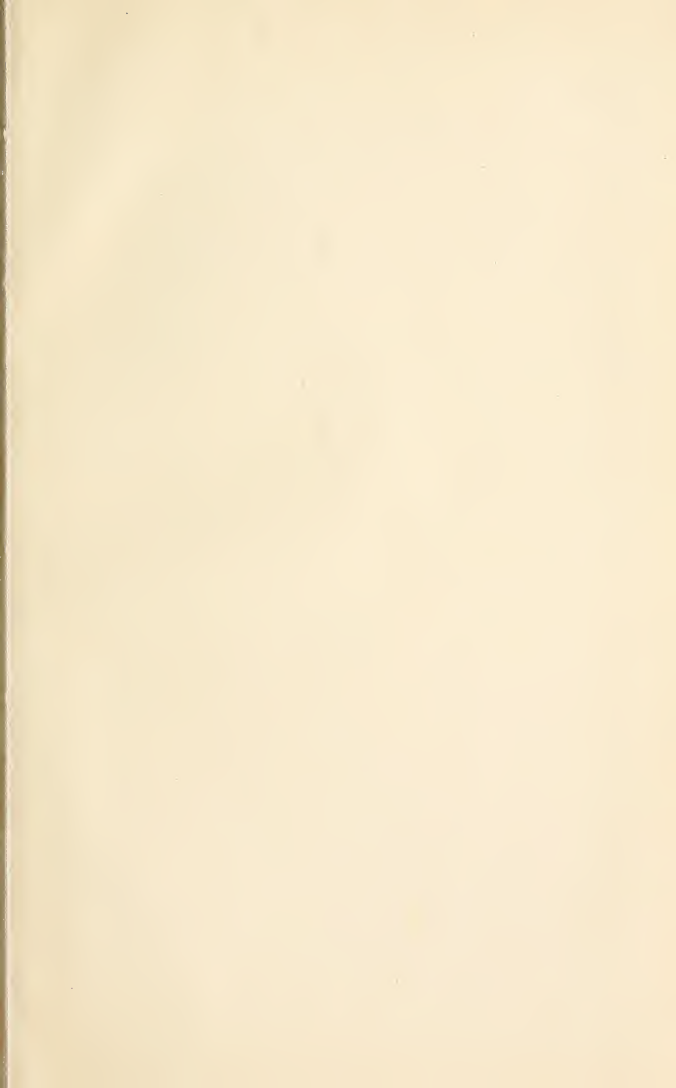
Gosp.—Character and reward of the Saints.

SOME HELPS TO DEVOTION AND PRACTICE.

Prayer.—WILKINSON : Instructions in the Devotional Life. HUTCHINGS : The Life of Prayer. VAUGHAN : The Prayers of Jesus. D. MOORE : Aids to Prayer. F. E. CARTER : Preparation for Worship. NEWBOLT : The Prayer Book : its Voice and Teaching. MAURICE : On the LORD'S Prayer.

The Creed.—H. S. HOLLAND : Creed and Character. MACCOLL : Christianity in Relation to Science and Morals. MASON : The Faith of the Gospel. E. WORDSWORTH : Illustrations of the Creed.

The Decalogue.—E. WORDSWORTH : The Decalogue. DALE : The Ten Commandments. MOBERLY : The Love of God.



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